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ERRATA.

—In the article on the "History of the Bohemian Bible," in rt IV. of these Transactions, the following typographical errors d omissions occurred:

Page 143. Instead of G. W. Malin, read *W. G. Malin.*
Page 144. Instead of Ultraquist, read *Utraquist.*
Page 145. Instead of Thiel, read *Theil.*
Page 148. After "The Apocrypha" insert the date, 1588.
Page 152. Instead of 1799, read 1779, for the date of Prof. Nast's work.

WYALUSING,

AND THE

MORAVIAN MISSION AT FRIEDENSHUETTEN.

BY REV. W. C. REICHEL.

That stretch of lowland or bottom which skirts the left bank of the Susquehanna below the mouth of the Wyalusing creek, in Bradford County, covering an area of perhaps three square miles, is a point of interest to the student of Colonial history, second to none on the North Branch of the great river of Pennsylvania, excepting Wyoming Valley,—the *Skehandowa* of the Iroquois, and the *M'chwauwaumi* of the Delawares. It is one of those coves of fertile alluvium, which at regular intervals indent the shores of the Susquehanna, as it pursues its winding course through breaks in the Appalachian chain of mountains and highlands that crosses the State from North-east to South-west,—a condition of things which well illustrates an anomaly of unfrequent occurrence in physical geography,—that of a river of the first magnitude with no valley proper of its own.

The design of this paper is to furnish the reader in as satisfactory a manner as is compatible with its proposed limits, what history has handed down concerning this secluded valley,—which is invested for the Moravian with a special interest—it having been the seat of Moravian Gospel-labor for seven years, in the interval between 1765 and 1772,—and only recently the scene of an extraordinary gathering and unusual solemnities, commemorative of the effort made by the Moravian Church, one hundred years since, to ameliorate the condition of one portion of the aborigines of this country.

It is inferable from the observation made by the speaker of the council of the Cayugas, when in June of 1765 messengers from

Wyalusing appeared before that body at Cayuga, in order to advise the Cayugas (who claimed jurisdiction over the Susquehanna country as far down as Wyoming), of a settlement having been made by the Moravian Indians at Wyalusing,—that this now peaceful valley had been in prehistoric times the scene of many bloody encounters; for, observed the chieftain, "It is not meet that my Brethren plant at Wyalusing, for it is soil that is stained with blood." As it lay on the war-path taken by the Five-Nation Indians on their marauds southward into the country of the Catawbas and Cherokees, and as furthermore, through it passed a highway of Indian travel, it is probable that the desirableness of the locality and the fertility of its lowlands arrested the attention of the roving aborigines, and that at an early day it was selected as the seat of successive plantations and villages. One of these, and the first of which there is notice in historical records, was, prior to 1759 (perhaps already in 1752), the residence of a clan of Minsis. In July of the first mentioned year, their chief Papoonhank (whose name is written variously *Papoonhoal, Wampoonham, Papoonhang* and *Papoonham*), while visiting acquaintances in the settlement of Moravian Indians at Nain,* near Bethlehem, was deeply impressed by the preaching of the Gospel. Returning to his people (with whom he stood in high repute as a teacher of morality, he having, as he tells us, been brought to reflect upon the evils and punishment of sin, by the death of a beloved parent who had fallen a victim to the passion for strong drink), he acquainted them with what he had heard, and thus prepared the minds of some of his adherents for the reception of Christianity. In May of 1760, Christian Frederic Post† of Bethlehem, when on

* After the flight of the Christian Indians from East Gnadenhütten on the Lehigh, in Carbon County, in the night of the surprise at the Mahoning, 24th of November, 1755, provision was made for their subsistence at Bethlehem. In the autumn of 1757, however, they were settled on a tract of land at a point about two miles North-west from Bethlehem, now in Hanover township. The village built here was called Nain. This was their asylum until in the first year of the conspiracy of Pontiac, in October of 1763, when the Colonial Government was induced to remove them to the capital of the Province, for safe keeping at a time in which the popular mind was exasperated indiscriminately at all who belonged to the race that was visiting the frontier settlements with the horrors of a savage warfare.

† Christian Frederic Post, the most adventurous of Moravian missionaries employed among the North American Indians, was born at Conitz, Polish Prussia

his way to a grand council of the Western Indians about to be held in the Allegheny country, with words of greeting and assurances of friendship from Governor Hamilton, spent a night at Papoonhank's village, called by him *Machhachloosing*, a name subsequently variously written *Michalloasen*, *Munmuchlooscon*, *Mockocklooking*, *Quihaloosing*, or *Wighalooscon*, and by the Moravian missionaries during the time of the mission, *Machwihilusing*, *M'chwilusing* and *Wialusing*.* In a relation of what transpired between him and the inhabitants of the place, Post states that "the Indian town here is newly laid out, and dwelt in by a company of Minsis, a religious sort of people in their way, gathered together about *eight years ago* by Papoonhang, their leader and teacher." John Hays,† who accompanied Post on this hazardous embassy, adds in

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in 1710. He immigrated to this country in June, 1742. Between 1743 and 1749 he was a missionary to the Moravian Indians in New York and Connecticut. He first married Rachel, a Wampanoag, and after her death, Agnes, a Delaware. Having become a widower a second time, he in 1751 returned to Europe. Hence he sailed for Labrador in 1752, engaging in an unsuccessful attempt to bring the Gospel to the Esquimaux. Having returned to Bethlehem in 1754, he was sent to Wyoming, where he preached to the Indians until in November of 1755. In the summer of 1758 Post undertook an embassy in behalf of Government to the Delawares and Shawanese of the Ohio country, which resulted in the evacuation of Fort Du Quesne by the French, and the restoration of peace. In September of 1761 he engaged in an independent mission to the Indians of that distant region, and built him a hut on the Tuscarawas, near Bolivar, in Stark County, Ohio. John Heckewelder joined him in the spring of 1762. But the Pontiac war drove the missionaries back to the settlements, and the project was abandoned. Impelled by his ruling passion, Post now sought a new field of activity in the southern part of the Continent, and in January of 1764 sailed from Charleston, via Jamaica, for the Mosquito Coast. Here he preached to the natives for upwards of two years. He visited Bethlehem in July of 1767, returned to Mosquito, and was in Bethlehem, for the last time, in 1784. At this date he was residing with his third wife, who was an Episcopalian, in Germantown. Here he deceased April 29th, 1785. On the 5th of May his remains were interred in the Lower Graveyard of that place, Rev. William White, of Christ Church, conducting the funeral service. A marble slab, bearing an appropriate obituary record, was placed, some thirty years ago, upon the veteran missionary's grave.

* Heckewelder, in his "Delaware Names of Rivers and Localities in Pennsylvania," regards the word *Wyalusing* a corruption of *M'hwihilusing*, signifying "the place of the hoary veteran." *Mi-hi-lu-sis* signifies in Unami Delaware, *an old man;* and *ing* or *ink* is the usual local suffix of that dialect.

† Hays was from Allen township. His family, with other Ulster-Scots, had settled on the Catasauqua and the Monocacy, within the limits of what is now East Allen township, as early as 1737, and were the first whites to take up lands within the Forks of the Delaware.

his report of the journey, that the village lay on the east side of the Susquehanna on a stretch of fertile lowland, and consisted of twenty well-built Indian houses. Here Post, at the request of the Minsi chief, preached to the villagers, selecting as the subject of his address, the angelic appearance and announcement on record in Luke 2: verses 8 to 11. This was on the 20th of May, 1760, and should be remembered as the day on which the words of the Gospel of peace were for the first time proclaimed by a servant of Jesus Christ, in the secluded vale of Wyalusing on the waters of the Upper Susquehanna. The event, also, proved to be a link in a chain of important consequences. Papoonhank from that time expressed a wish that he and his people be further instructed by the Moravians in the purpose of God respecting man's release from the bondage of sin, and his happiness in the world to come. Hence it came to pass that David Zeisberger, with Anthony, a Delaware convert from Tunkhannock, in the capacity of interpreter, was sent from Bethlehem in the early summer of 1763, to preach at Wyalusing, and that on the 26th of June, Papoonhank was admitted into the Church of Christ by the ordinance of baptism, on which occasion he received the name of John. Hereafter he was known as John Papoonhank, or Minsi John.

A few days prior to this occurrence, John Woolman, an evangelist of the Society of Friends, in the course of a visitation to the Indians residing on the Lehigh and the Susquehanna, had sojourned at Wyalusing, speaking to its benighted inmates of the Light that shineth into darkness, and of the Truth that sets men free from the thraldom of sin. Woolman's Journal* contains the following reference to the Minsi town: "It stands on the bank of the Susquehanna, consists I believe of about forty houses, mostly compact together, some about thirty feet long and eighteen feet wide, some more and some less. They are built mostly of split plank, one end being set into the ground, and the other pinned to a plate on which rafters are laid, and then covered with bark."

The connection with the Moravians into which the Minsis of Wyalusing had been brought by the labors of Zeisberger and the baptism of their chieftain became closer, when in December of 1763,

* The Journal of John Woolman, with an introduction by John C. Whittier. Boston, 1871.

John Papoonhank with twenty-one of his adherents repaired to Bethlehem, desirous of sharing the protection which Government was in that perilous time extending to such of the Indians as approved themselves loyal to the English interests. Hence he followed the Moravian Indians to Philadelphia, and cheerfully shared with them the privations incident to confinement in soldiers' barracks. Seventeen months passed amid much suffering and death, before the cloud that darkened the noon-day of the Mission began to break, and peace again dawned. Yet it proved a peace that wrought a sad change for the unfortunate converts. The policy pursued by the Colonial Government in this critical period of its history, urged the immediate removal of all Indians indiscriminately beyond the limits of lands held by the white man by right of purchase. It was in vain that the released prisoners (for prisoners they had virtually been), plead for a return to their peaceful settlement near Bethlehem. So they became a homeless people first, and next and ever afterwards a people of wanderers, moving to and fro and westward, as if nowhere there was rest for the soles of their weary feet. John Papoonhank relieved them from the embarrassing situation in which they stood at the dawn of peace, offering to intercede in their behalf personally with the Six Nations, for permission to plant at his old home on the flats of Wyalusing. His negotiations proving successful, they set out from Bethlehem (eighty adults and upwards of ninety children), on the 3d of April, 1765, for the Susquehanna country under conduct of their beloved teachers, John Jacob Schmick and David Zeisberger. After a tedious journey of five weeks duration through an unbroken wilderness, in which interval two of their number passed into the eternal world, viz.: Magdalene, an adult woman, at *Weckquetank* (in Chestnut Hill township, Monroe County,—the seat of a Moravian Mission, between April of 1760 and October of 1763), and Anthony, a boy, at Tunkhannock,—they arrived at their destination. This exodus marks an epoch in the history of the Moravian Mission among the North American Indians. It had now passed the meridian of its glory.

Referring the reader to the historian Loskiel, for a full account of the mission at Wyalusing, in the interval between [illegible] 9, 1765, and June 11, 1772, especially for a delineation of its character as an evangelizing agency, and as a means of dis[illegible]

ting a knowledge of Christ beyond its own restricted limits; also for an exposition of the nature of the work which the missionaries wrought, and for an account of their trials, their privations, their hopes and fears, their sorrows and joys,—we purpose to confine ourselves to a narrative of matters touching the mission of less moment, it is true, yet of much interest to the lover of particular history. The diaries, conducted by the missionaries and forwarded by them in place of occasional reports, to the Mission Board at Bethlehem, enable us to present the following facts and incidents that occurred at Wyalusing, during its occupancy by the Moravians.

From regard for the sufferings they had experienced and the losses they had sustained during the wars of 1755 and 1763, and in consideration of their loyalty, Government assented to furnish the Moravian Indians supplies of flour until after the corn-harvest. The Society of Friends in Philadelphia, it must not be forgotten, was largely instrumental in securing, and also augmented this benefaction. The flour was purchased from the Ulster Scot farmers in the Craig settlement (Allen township), stored with them, and at stated times conveyed by the Indians on pack-horses to *Lechawachneck** (Pittston, at the mouth of the Lackawanna), and thence in canoes to Wyalusing. This, in addition to the yield of the summer hunt (at best an indifferent one) enabled them to subsist, even if precariously, during the first half year spent at their new homes. The seed-corn planted on the 26th of May for the harvest of 1765, was procured at *Zeninge*† and *Anohochquage*.‡ Four cows were purchased at the Craig settlement late in May. On the

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* Written *Lechauwah-hanneck* by Heckewelder, and, according to him, signifying *the forks of a stream*. See Heckewelder's "Delaware Names of Rivers and Localities in Pennsylvania." Written *Lawahannock* on Reading Howell's map of Pennsylvania (1792), and now *Lackawanna*. The Lackawanna comes down from the North-east, and empties into the Susquehanna at Pittston.

† *Zeninge*, now Chenango. Written *Otsiningo* on "Guy Johnson's Map of the Country of the Six Nations (1771)." Originally a Cayuga town on the Chenango, a tributary of the Susquehanna, in Broome County, N. Y.

‡ *Anohochquage* (now Oquago)—written *Onoghguagy* on Johnson's map just cited—was situated near the North-east angle of the Great Bend of the Susquehanna, on the site of Windsor, 14 miles east from Binghampton in Broome County, N. Y. This Indian town was visited by Rev. Gideon Hawley, an evangelist among the Indians, in 1753. For a narrative of his journey the reader is referred to Vol. III of O'Calligan's Documentary History of New York.

26th of October the corn was fully harvested, and a goodly store laid up for winter use.

On the 4th of June the Indians began to erect dwellings, and by the end of the month had completed thirty-four; thirty of which were bark-covered huts, and four log cabins. Divine worship was held under the heavens until the 30th of June, on which day the congregation met in a cabin that had been donated to the missionary for his ministration. A more commodious meeting-house, however, was erected at the close of the summer hunt, early in the month of September, and dedicated to the worship of God on the 15th day of the month. About the same time a substantial winter dwelling was built of unhewn logs for the missionary, hard by the meeting-house. Its dimensions were fifteen feet square, and it was furnished with both cellar and attic. He occupied it on the first day of November.

The site of the first town built by the Moravian Indians at Wyalusing, is difficult to determine satisfactorily.

From the statistics appended to David Zeisberger's diary of the mission for the year 1765, we learn that the Lord's Supper was administered for the first time on Saturday, the 27th of July, to thirteen members of the Church, and thrice subsequently to the end of the year. The supplies for the first Lovefeast partaken at Wyalusing (24th of September) were forwarded by the single sisters of the congregation at Bethlehem. Three adults and two infants were incorporated with the Church by baptism. There was one death and two interments. Eve, an adult, who died on the 23 of May, was buried on the 25th of the month, "on a spot in the low-land, which had been selected for a burial-ground." Here also the remains of Peter, a lad who had died while with his father on the hunt at Wyoming, were interred on the 29th of August.

The mission on the 31st of December of the above-mentioned year, was constituted as follows, and comprised sixteen Brethren and seventeen Sisters, all communicant members; fifteen male and six female adults, all baptized; thirteen male and twenty-four female adults, not baptized; sixteen boys and youth, and seven girls, all baptized; and twenty boys and youth, and fourteen girls and maidens not baptized; making a total of one hundred and forty-six souls.

On the 6th of May, 1766, the adults of the settlement were con-

voked to a council, at which it was resolved to select a more desirable locality for a town. Such a one, offering great conveniences for wood and water, was found at the upper end of the flat, but because of its remoteness from the farm-land, it was rejected, and choice instead made of a site hard by the first one occupied. On the 12th of May this plot was surveyed and laid off to a town, with a regular succession of streets and alleys, and on the 26th of June, a beginning was made with removing the huts and cabins (thirty-five in number), from below upon it. Hither also the meeting-house was transferred. It was set up in the centre of the plot; and near it, close to an excellent spring, a dwelling was erected for the missionaries, which was occupied on the 30th of August. This was built of logs, with a wing attached, and roofed with split plank. In January of 1767 a more commodious meeting-house was substituted for the one that had hitherto been used. It was constructed of squared timber, was thirty-two by twenty-feet in dimensions,—covered with a shingle roof in February of 1768,—in July of that year improved by the insertion of sash and lights into the four windows (the handiwork of the missionary Schmick); and on the 19th of September of that year surmounted by a belfry, in which was hung the bell that henceforth rung out on Lord's Day and holy day over the meadows and corn-lands of the sequestered valley. This was the bell which, on the 11th of June, 1772, was taken down and hung in Timothy's canoe that headed the squadron, and was tolled by him, until the voyageurs en route for the Allegheny country, had rounded the point down the river which shut out from their view for ever the "Huts of Peace." In September of 1768, the chapel was adorned with two paintings in oil, representing respectively the Nativity and Christ's Agony in the Garden. Their contemplation, we read in the Diary of the Mission, moved many a savage sojourner at Wyalusing, to ask in amazement who it was who thus humbled himself and then suffered for the children of men.

The name of *Friedenshütten* (Huts of Peace) was given to this second Moravian town on the flats of Wyalusing, in accordance with an act of a Provincial Synod in session at Bethlehem, in June of 1766. In 1767 eleven new dwellings were built on the plot. On the 31st of December, 1768, the town consisted of twenty-six log cabins, and ten bark-covered huts; and at the same date in

1769, of twenty-seven log cabins and seventeen huts. A school-house was erected early in 1771; and when the settlement was finally abandoned in June of 1772, there were fifty-two dwellings (thirty-nine log cabins and thirteen huts) deserted. For years they stood, silent tokens to passers-by, whether trader or roving Indian, of the former presence of a civilized people in the wilderness; and the school-house and the church in their midst, proved that the dwellers here had served God and had loved the ordinances of His house.

There is conclusive evidence, that the town of Friedenshütten just described, stood on the stretch of lowland included in the farms of Judge Levi P. Stalford, and Mr. Benjamin Brown, of Wyalusing. The cellar-walls of the mission house, traces of fire-places and blackened hearth-stones—and the well (which was under water in the great freshet of the 25th and 26th of May, 1771, when the inhabtants paddled their canoes through the streets of the town) are spoken of or remembered by old settlers as having been observed as late as thirty years since, along this reach or table of the flat.

The subsequent fate of this deserted village is not precisely known. The houses and improvements were entrusted by John Ettwein, who led one division of the Indians to the West, for safe keeping, to Job Chillaway, a Delaware of Wyalusing, and a friend of the Moravian Brethren. But troublous times succeeded the exodus, and we learn from Col. Hubley's and Thomas Grant's journals of Sullivan's expedition into the country of the Six Nations, that in August of 1779, when a division of his army encamped at Wyalusing, there "was not the appearance of a house to be seen, the old Moravian town having been destroyed partly by the savages, and partly by the whites, in the present war." Hubley furthermore states that the plantation here was formerly called the "*Old Man's Farm*," a name which would appear to corroborate Heckewelder's interpretation of *Wyalusing*.

A pitch-pine in the hedge that forms the dividing line between the lands of Mr. Wm. Brown and Mr. G. W. Lung, marks the only ridge or knoll on the lowland near the site of old Friedenshütten. This was the elevation selected as a burial place for the Mission; and here between May of 1765, and May of 1772, there were laid into their graves unto the resurrection from the dead, the

mortal remains of forty-one Indians, viz., six male and six female adults, three youths, one maiden, twelve boys and thirteen girls. Two of these deceased in 1765, four in 1766, four in 1767, nine in 1768, eight in 1769, seven in 1770, and seven in 1771. The ground was laid out after the manner of Moravian graveyards, with distinct plots for the burial of the dead of different age and sex, and was surrounded by a rail and post fence in the spring of 1768. Like these hallowed repositories elsewhere, it was carefully kept free from briars and weeds, and each sleeper's resting-place marked by a plain slab of stone. Fragments of these slabs are occasionally still found in plowing on the flat. It was on this knoll, that "very early in the morning" of the 19th of April, 1767, "as it began to dawn," the congregation of Christian Indians met with their missionary and his wife for the first time at Friedenshütten, to join in the prayers of the service appointed by the Moravian Church to be read on the great festival of Easter, and in part near the abodes of the dead who had died in the Lord.

Here it may be well, in the next place, to acquaint the reader with the services of God's house, that were held at the mission on the Lord's day and also on days kept festively by the Moravian Church. It was natural that their spiritual teachers should have sought to educate the Indians to the observance of the latter also, as well as to that of other means of grace, which they themselves had been taught to recognize. The great festivals of the Christian Church, Easter, Pentecost, Christmas and Epiphany, were always celebrated after the Moravian custom. In the services of the Easter week, the acts of the days of the Son of Man were communicated to the congregation from a Harmony of the Gospels, prepared in Delaware, by the missionary John Adam Grube for the use of the mission at Weehquetank. The vigils of Christmas Eve of 1768, were markedly festive. The chapel was illuminated, the picture of the Nativity was surrounded with lights, and the children, (there were fifty of them present) for the first time furnished with burning tapers, as they joined in chorus to sing the German hymn beginning with the lines, "*Gelobet seyst Du Jesus Christ, Dasz Du Mann geworden bist.*" The apartment was crowded, and the area without the meeting house was filled with Indians from Sheshequin, Tunkhannock and Wyoming, a throng of savage forms decked out in all the trappings of barbaric finery, and mute with

wonderment at what they saw and heard within. The following is the record of 7th September, 1767, the anniversary of the festival kept by the married members of the congregation: "The bell rang for rising at day-break. At 7 o'clock A. M. there was a general service, and at 10 o'clock a special service for our married members, in the course of which I discoursed on the text of Scripture appointed for the day's consideration, applying it to the requirements of my audience in their station in life. At noon the heads of families with their children dined in the chapel; and at 3 o'clock P. M. the customary lovefeast was served. The Lord's Supper was administered at dusk, and the solemnities of the day closed with a congregational meeting." Expositions of Scripture, homilies, and sermons were always interpreted from the missionary's lips. Anthony, a Delaware, who was mentioned above, was interpreter at the mission. In his absence during Zeisberger's sojourn at Wyalusing, portions of Scripture were read from Grube's Harmony, and the sermons varied by the singing of German hymns. Schmick usually preached in Mohican, with which language he was conversant. The sacrament of the Lord's Supper was celebrated ordinarily every month. During the continuance of the mission ninety-four adults and forty-five infants were admitted into church fellowship by the rite of baptism, and seven couples were united in wedlock. On the 31st Dec. 1770, there were attached to the mission forty-seven communicant members, one candidate for admission to the Lord's Supper, seventy-nine baptized adults and children, and forty-five children not baptized, numbering together one hundred and seventy-two souls. At the time of the exodus in June of 1772, the number had increased to one hundred and ninety-four; one hundred and forty of whom were conducted by the missionary Roth, and fifty-four by Rev. John Ettwein, of Bethlehem, (the former by way of the Susquehanna, the latter by the direct overland route) to the mouth of Muncy creek, in Lycoming County, and thence westward through a wilderness to the Big Beaver, to a point in the Southern part of Lawrence County.

The following missionaries labored in the Gospel at Wyalusing during its occupation by the Moravian Indians, viz: David Zeisberger,

berger,* (9th May, 1765, to 14th Sept., 1766;) John Jacob Schmick,† and Johanna, his wife; (7th July 1766 to 7th May 1772;) John Roth,‡ assistant to Zeisberger, (between 25th Aug. 1765 and 25th June 1766;) and John George Jungmann|| and Margaret his wife, in conjunction with Schmick, (in the interval between 10th June 1769 and 28th August 1770.)

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*. "The Life and Times of David Zeisberger," the Western Pioneer and Apostle of the Indians by Edmund de Schweinitz. 1870.

† John Jacob Schmick was born at Kœnigsberg in Prussia, 9th Oct. 1713, and was liberally educated for the Church. While in charge of a Lutheran congregation in Livonia, he became acquainted with the Moravian Brethren, with whom he united in 1748. He arrived at Bethlehem in Sept. of 1751, was set apart for the service of the Indian Mission, turned his attention to the study of the Mohican, in which he became a proficient, labored in the Gospel among the Indians at Bethlehem and Nain after the dispersion in the night of 24th Nov. 1755, followed them into exile to Philadelphia, and on their release led them to Wyalusing. It can justly be said that Schmick was the missionary of Friedenshütten. He deceased at Litiz, Lancaster County, Pa., 23d Jan. 1778, in the 64th year of his age. There are portraits of himself and his wife in the rooms of the Moravian Historical Society, at Nazareth, Pa.

‡ John Roth was born in Brandenburg, 3d Feb. 1726, of Catholic parents, and was brought up a locksmith. In 1748 he united with the Moravians, and emigrated to America, arriving at Bethlehem in June of 1756. He deceased at York, Pa., 22d July, 1791.

Between 4th Feb. 1769 and 5th May 1772, John Roth and his wife Mary, labored in the Gospel among the Indians residing at *Schechschiquanink* (Sheshequin) i. e., being interpreted "*the place of a sieve or rattle,*" the stretch of lowland on the right bank of the Susquehanna, about 24 miles north from Wyalusing. One Achcohund, a Delaware, was the chief of the Indian village at Schechschiquanink. Other Indians of note in Provincial History, who resided here at this time, were Captain Doughty, Jo Peepe, John Martin, and Isaac Still, who in May of 1769 took possession of a 200 acre tract of land on the flats, donated him by the Proprietary Government for services rendered during the Indian wars in the capacity of runner and interpreter. Jungmann and his wife resided a few months at Schechschiquanink. The Friedenshütten mission received accessions from this Indian town, and seventeen of its inhabitants accompanied the Moravian Indians to the West in June of 1772.

|| John G. Jungmann, was born 19th April 1720, in the Palatinate. He immigrated to America with his parents in 1741, and settled in Oley, Berks County. Here he became acquainted with the Brethren, united with them, and removed to Bethlehem in 1744. In 1745 he married Margaret, relict of Gottlob Büttner, late missionary at Shekomeko, N. Y., and entered upon a long and varied career in the service of his adopted church, principally however among the Indians. He deceased at Bethlehem, 17th July, 1808, in the 89th year of his age. By trade, Jungmann was a cooper and miller. His wife has the reputation of having been a proficient in both Delaware and Mohican Indian.

While the Moravian missionaries at Wyalusing, as well as elsewhere, labored to impress the heathen with the love of God in Christ, to turn them to Him for the remission of sin, and for freedom from its bondage—and to have them attain to holiness of walk and conversation;—they prudently perhaps refrained from any effort to wean them from deeply-rooted prejudices and usages, as long as these were not sinful, or totally inconsistent with a Christian profession. Violent measures were never employed by them for the attainment of ends. They relied upon the power of the Gospel for the transformation of an uncivilized into a civilized race; and not, as is thought by some, upon the humanizing influences of civilization for the conversion of sinners from the ways of unrighteousness. Knowing this, we will not be surprised to learn, that while the Indians at Friedenshütten were *Christians*,—they continued to be *Indians*, following the pursuits and retaining many of the manners and customs in which their fathers before them had engaged, or which they had observed. Accordingly we find these Christian Indians hunters in preference to tillers of the soil, and their women hewers of wood and laborers in the field. We glean the following particulars respecting these matters, and others concerning the occupations the Christian Indians followed for a livelihood, from the Diary of the mission.

The women planted, hoed and harvested Indian corn, beans and pumpkins. In addition to the planting-land on the farm proper (Judge Stalford's land), we are told that fertile patches of bottom on the Wyalusing Creek, on an island of sixty acres above the mouth of the creek and on Sugar Run were annually put to corn. There was an acre cultivated in common for a special purpose, to furnish supplies for lovefeast, at which corn bread was distributed. The women also cut and carried, or hauled on hand-sleds the winter supply of fire-wood for the town; accompanied their husbands on the chase, halting at designated points, which constituted bases of supplies; or else, whenever required, repaired through woods and over mountains, despite the inclemency of the season, to the distant hunting-lodges, in which the venison or bears-meat, taken in the winter hunt, had been *cached* for future use. We meet them in early March in sugar-camps on the Wyalusing Creek, the *Tusecrora* (Laceyville) and Sugar Run; in the summer and autumn, gathering flag and rush (*typha latifolia* and *scirpus pungens*) for

mats, most frequently at *Wenschigochpicchen*,* (three days journey from Wyalusing); huckleberries at *Tenkhanneck*† (Tunkhannock); wild hemp (*apocynum cannabinum*) for the manufacture of carrying-bands and reticules, at *Lechawachneck;* cranberries in the swamp across the Susquehanna (Wilmot township,) and ginseng, (*aralia quinquefolia*,) and wild potatoes (*ipomœa pandurata*) in the rich bottoms, or on the dry banks of the neighborhood. The women also brought down in canoes the hay that was annually cut in the natural meadows at *Meschaschgunk* (Fairbanks), seven miles up the river, there being an insufficiency of grass at Wyalusing for both pasture for the cattle, and for a winter supply of hay. From all this it appears conclusively that the Indian women of Friedenshütten remained in the undisturbed enjoyment of Indian women's rights! Meanwhile the men asserted theirs, following the chase, both the winter and the summer hunt each in its season, and varying the intervals with trapping beaver and wolves, and taking shad with the "bush-net." Two thousand of this palatable fish were taken on the 18th of May, 1768. Wolves were plentiful and a pest to the settlement--a pack of them having one night, in the course of their depredations, killed thirty swine and a number of calves. The summer-hunt fell in the months of June and July, and was followed in the immediate neighborhood of Wyalusing. The winter hunt opened after corn harvest, in early November, and closed in the middle of January. This was unquestionably the most important event in the round of occupations which circumscribed the Indian's life. As its pursuit necessarily led the hunters to a distance from home, and for a succession of weeks, it caused the missionary much anxiety, and we read that never did a company of Christian Indians set out on the winter hunt but what its members were reminded by him of the temptations to which they would be exposed when associating with their heathen kinsmen or acquaintances in the woods—admonished to abide by their profession, and commended in prayer to the Lord's keeping. The hunting grounds visited by the converts of Friedenshütten when on the winter hunt included Wyoming Valley, the valley of the West

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* Written Wyngeepichon in Provincial records of 1756, and located 20 miles above Tioga.

† Written by Heckewelder, *Tank-hanne*, and signifying according to him, *the small stream.* Corrupted into *Tunkhannock.*

Branch as far as the Great Island (Lock Haven), the Juniata country, the Great Pine Swamp, the valley of the Pocopoco, and the brush prairies of Lehigh and Moore townships in Northampton. They never hunted northward from Wyalusing. In fact the Indians residing in that direction, at *Schechschiquanink, Tioga,** *Wiechpaekak,*† *Shamunk,*‡ *Zeninge, Tschochnot,*§ *Hallobank,*‖ *Owege,*¶ and even those from the seats proper of the Six Nations, passed annually through Friedenshütten *southward*, on the winter hunt. In reviewing the occurrences of a past year at its close, the missionary of Friedenshütten never failed when reminding his hearers of the bounty of the Heavenly Father, to allude to their success in both the summer and the winter hunt.

The Moravian store at the Rose Tavern** was the market frequented by the Indian men and women of Friedenshütten for the sale of peltry, deer skins, horns, and tallow,—of mats, brooms, and baskets,—and at the same time the point at which the bounty set on wolf scalps was paid them. There is extant a day-book, kept at the Rose Store, in the interval between the 8th of February, 1769 and March of 1772, written in the hand of Wm. Edmonds,††

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* Now Tioga Point.

† *Wiechpaekak*, the seat of a Cayuga chief, was probably in Tioga County, N. Y.

‡ *Shamunk* (now Chemung) was an Indian town on the Chemung in Chemung County, N. Y. According to Heckewelder the word is compounded from *W'schammo*, a horn, and the local suffix *nk*, and signifies *where there is a horn*, i. e. *the place of a horn.*

§ Now *Choconut*, the name of tributaries of the North Branch, in Susquehanna County, Penna., and in Broome Co., N. Y.

‖ *Hallobank* or *Whallobank*, was a Cayuga fore-post not far from *Owege*, probably in Tioga Comnty, N. Y.

¶ Now Owego, a Cayuga town on the Owego Creek, in Tioga County, N. Y.

** The Rose Tavern was built by the Moravians in 1752 on the Northern line of the Nazareth tract of 5,000 acres (now Upper Nazareth Township), purchased of Whitefield in 1741. This house of entertainment, to which there is frequent allusion in Colonial History, stood as late as 1858. A few rods south of it, on the high road to the Minisinks, the site of the *Rose Store*, built about 1762, is pointed out. It was destroyed by fire toward the close of the last century. Both sites are on the farm of Mrs. Louisa Reinheimer, in Bushkill township, eleven miles North East from Bethlehem.

†† William Edmonds, leather-dresser, who bartered with the Indians of Wyalusing at the Rose Store immigrated from England in 1736. In 1749 he became a resident of Bethlehem. He was twice a member of the Provincial Assembly for Northampton, having been elected into that body the first time in October of 1755, and again in October of 1770. Mr. Edmonds was a warm advocate of the cause

storekeeper, which among other accounts contains those of the following Indians from Wyalusing and adjacents, to wit: John Papoonhank, Sam Evans, (a half-brother of Teedyuscung, King of the Eastern Delawares in the war of 1755,) Black Wampum, James Loquis, Ahendock, "the Indian with one eye," Nanticoke Sam,* Weschachelawal, "a short young fellow from *Shamunk*," William Seth, "a Jersey Indian that had lost his fingers," John Montour, of *Owege*, Conoy Sam,† Job Chillaway, Billy Chillaway his brother, Balzar Patterson, "who lives with Billy Chillaway," Abigail, Isaac Stille's wife, Capt. Doughty of *Shechschiquanink*, John Hillman's wife, a Jersey Indian, and Jemmy of *Welawamink*. Not a few of these accounts are closed by Profit and Loss, while the improvidence of the Indian character stands on record in the credits asked on no other security than a promise to pay at some future time from the yield of the next winter-hunt.

The route ordinarily taken by the Indians when setting out for the Rose, or for Bethlehem, led by water as far as *Lechawachneck*, thence overland across the Broad Mountain, and thence through the Wind Gap of the Kittatinny Hills into the trans-montane settlements. By this way, too, the missionaries and their visitors passed to and fro, for there was constant intercourse between Friedenshütten and the seat of the mother-church.

John Heckewelder visited Friedenshütten and *Schechschiquanink*, on special business five times in the interval between May of 1765 and September of 1771. Otherwise he was not connected with the mission. Gottlob Senseman, missionary, halted here in October

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of American Independence, and one of the leading patriots in Northampton county. He deceased at Nazareth, 15th of September, 1786, in the 79th year of his age. Seven of his great grandsons entered the service of the United States in the War of the Rebellion.

* When Nanticoke Sam [who figures repeatedly in Provincial History,] in February of 1766 asked permission to plant at Friedenshütten, it was refused him, in consideration of a revolting practise of his tribe, that of disinterring the remains of its members, *wherever* deceased, and after cleansing the bones from their flesh, of transporting the former for burial to one of their national cemeteries. At *Towandemung* (Towanda) signifying "*where there is burying*," was a Nanticoke cemetery,—that is a repository of *skeletons*.

† Conoy Sam, also a personage in Provincial History, from the Conoy town, on the site of Bainbridge, Lancaster Co., was baptized by Schmick, on the 19th of August, and named Augustus. He had been an inmate of the Barracks at Philadelphia simultaneously with the Moravian Indians.

of 1766, en route with David Zeisberger to Onondaga; again in May of 1768, and subsequently, a third time. On the 1st of May of the last mentioned year Rev. John Ettwein, arrived and spent a week at Friedenshütten, and also visited *Schechshiquanink*. A memorable occason in its annals, was the reception of the Brethren Christian Gregor, and John Loretz, members of the Unity's Elders' Conference at Herrnhut, Saxony, (then on a visitation to the Moravian Church in the Provinces,) accompanied by Nathaniel Seidel,* a Bishop frem Bethlehem. This was in May of 1770. During their sojourn (May 11th to May 21) they not only took part in the ministrations of the house of God, but also called upon the convert families for the purpose of religious conversation. The festival of Pentecost, which fell in the interval, was solemnized by the celebration of the Lord's Supper. In the evening of Whit Sunday the rite of baptism was administered to four catechumens; to *Welochalend*, of *Schechschiquanink*, (who was named Anton,) by Seidel, to an adult son of Rebecca, by Gregor, (he received the name of Jacob;) to *Kabaash*, by Loretz, and to William's wife, by Schmick,—these two being named respectively, Timothy and Martha. On the 23d of May, 1770, Rev. John Ettwein† arrived, to superintend preparations for the approaching departure of the Indians to the then far West.

It may here be asked, how was the work of the Gospel or the

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* Nathaniel Seidel, from Lauban, Saxony, came to Bethlehem in June of 1742, and labored in various capacities in the service of the Moravian Church in North America, also visiting its Missions in the West Indies and Guiana. He was ordained a Bishop in 1758. At the time of his decease 17th of May, 1782, at Bethlehem he was the proprietor in trust—of one part of the Church's estates or landed property in this country.

† John Ettwein was born 29th of June 1721 in Freudenstadt, Wirtemberg. He united with the Moravians in 1740, and came to Bethlehem in April of 1744. Here he was set apart for service in the schools of his adopted Church, when in 1758 a new field of labor was assigned him at the Brethren's settlements in Western North Carolina (Forsyth and adjacent counties). During his residence in Wachovia, he itinerated among the spiritually destitute Germans of South Carolina (1762) and visited the Salzburgers and Swiss of Ebenezer (in Georgia) in 1765. The following year he was recalled to Bethlehem. This place was the scene of his greatest activity, as here under God he led the Moravian Church in safety through the stormy times of the Revolution. He was ordained a Bishop in 1784. In 1789 he sailed for Europe, and attended a General Synod convened at Herrnhut. John Ettwein was one of the remarkable men of the Brethren's Church in North America. He deceased at Bethlehem, 2nd of January, 1801.

mission at Wyalusing sustained; in other words, on what did the men and women who preached and taught Christ in this wilderness, depend for a supply of their daily necessities? In part, and largely too, upon the labor of their own hands; in part upon the free-will offerings of their people, and in part upon assistance from Bethlehem. The Indians, in this respect, did what their precarious mode of life permitted them to do, for we find them sharing their venison and fish with the missionary's family, contributing from their stores of deer's tallow for the candles required in the chapel, maple sugar for lovefeasts, and making up a purse after a profitable sale of skins at the Rose in order to enable them to improve and repair their meeting-house. In this way, we learn, it was furnished with glazed windows, and its store-room with a supply of cups for use at lovefeasts. Meanwhile the missionary worked at haying, in the corn and in the buckwheat field, and together with his wife cultivated a garden, on whose yield of potatoes and vegetables their comfortable subsistence largely depended. Yet his life was one of constant self-denial, demanding the exercise of strict frugality and provident forethought. He never suffered want.

The following are miscellaneous items of more or less interest, extracted from the Diary of the mission, as literally as could well be done. They may aid the reader, perhaps, in filling out the picture of Friedenshütten, with the outlines of which it was the object of this paper to furnish him:

"*July* 14, 1765.—I gathered bark for covering my hut. (Zeisberger.) Intelligence reached us to-day of the death of Minsi Jachkapoos, who had led the surprise at the Mahoning. He recently died of the small-pox at Sir William Johnson's."

"*July* 21.—The entire nation of the *Tutelars*, (but a handful of people) passed en route for *Shamokin*, to hunt."

"*Sept.* 30.—This evening a wolf was killed in the town."

"*Jan'y* 2, 1766.—The hunters brought in ten deer."

"*Jan'y* 18.—The young men several days absent on a bear-hunt, returned on the 17th, with seven. The meat was apportioned among the heads of families."

"*Jan'y* 30.—The reception and entertainment of visiting Indians were entrusted to special persons, appointed in Council."

"*May* 16.—*Muschekoos*, a notorious Nanticoke powwow, who stands charged with having been privy to the death of several Indians of his tribe, and who is in bad repute even at *Zeniage*, left to-day to our relief. He passed the winter here."

"*Sept.* 11.—Several companies set out on a hunt; one bound for the neighborhood of Christian's Spring.* My wife called on *Magdalene*, for religious conversation." (Schmick.)

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* Christian's Spring was a Moravian settlement, commenced on the Nazareth tract, about nine miles N. N.E. from Bethlehem in 1749. It was named for Christian Renatus, a son of Count Zinzendorf.

"*Sept.* 23.—Esther, with other sisters, went to gather ginseng."

"*November* 4.—Cornelius trapped two wolves near town, two of a pack that had been tearing calves. He secured the culprits by an ingenious piece of strategy, having suspended one of their slain victims from a tree, and immediately under the lure placed two loaded rifles, with muzzles directed toward the only point of approach, in attempting to pass which, a rope, nicely adjusted so as to control the triggers, would inevitably be disturbed, and discharge the pieces."

"*November* 14.—Lieberkühn's Harmony of the Gospels, which is to be done into *Mohican*, came to hand." (Schmick.)

"*Dec.* 7.—Called upon Tamar, Job Chillaway's mother-in-law, who is upwards of seventy years of age."

"*Dec.* 9.—The collection of texts of Scripture, designed for daily use in 1767, came to hand from Bethlehem."

"*Jan'y* 7, 1767. (Epiphany.) The rite of baptism was administered to a daughter of Job Chillaway, and she was named Augustina."

"*Jan'y* 18.—Tamar departed this life."

"*Jan'y* 15.—Billy Chillaway, Job's brother who resides at *Zeninge*, made application to become an inhabitant of the town."

"*March* 16.—John Papoonhank and Joachim set out for *Menachaingk** down the river to visit their hunting lodge and bring home a load of skins and venison."

"*March* 24.—Joseph returned from the beaver-hunt with five beavers."

"*April* 2.—A string of wampum was sent by the Indians of Tioga for corn. It was accepted at a valuation of two bushels."

"*April* 27.—One of old *Natimaes'*† sons came from the Great Island to purchase corn."

"*April* 30.—I sowed seeds in my garden."

"*May* 14.—Nathaniel, who had the small-pox, was conveyed across the river and lodged in one of the huts on that side."

"*May* 15.—Margaret, his wife, and a boy, both manifesting symptoms of the small-pox were sent to hospital."

"*May* 22.—Finished setting fence. Within the past three weeks. the Brethren have set one mile of fence on the plantation by the river's side, and along the town."

"*May* 25.—Nathaniel departed this life."

"*May* 28.—Took 500 shad.

"*June* 9.—The women planted two acres of corn."

"*June* 13.—A buck that had swam the river crossed the plantation and entered the town. On discovering it, the boys (the men were all absent) raised a hue and cry which bewildered the frightened animal so that in an attempt to leap over a high stump, it hung itself as it were,—one of its legs being entangled in its antlers. In this helpless condition, the boys dispatched it."

"*June* 29.—We were necessitated this season to plant much of the corn-land a second time, there being a plague of worms and grasshoppers; and to day we finished hoeing.

"*August* 29.—Cornelius, on his return from hunting, brought us some of the water of the mineral-spring, distant upwards of ten miles." (*Query* the Sulphur spring on Wyalusing creek in Rush township, Susquehanna County?)

"*Oct.* 9, 1767.—I was awakened on this my fifty-fourth birth-day, by the voices of the Indians who joined in the songs of our Zion to wish me God's blessing."

"*Oct.* 22.—Job Chillaway's house was blocked up."

"*Oct.* 23.—It was brought under roof."

"*Oct.* 31.—The women harvested potatoes and pumpkins."

"*Dec.* 1768.—The texts of Scripture for 1768 came to hand."

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* Perhaps *Monockonock* Island below Pittston.

† *Natimaes*, which being interpreted is, "*a spearer of fish*," was a noted chief of the Fork Indians, or dwellers within the Forks of the Delaware and a signer of the release to the Proprietaries of the tract of land whose boundaries were fully defined by the historic walk, made in September of 1737.

In this year there fell an interesting movement in the history of Indian nations, which is noticed quite in detail in the Diary of Friedenshütten. It was the migration northward of the remnant of two once powerful tribes, of the last of the Tuscaroras from North Carolina, and the last of the Nanticokes from the Eastern shore of Maryland. The Tuscaroras, at the time of early white settlement in North Carolina, had their seats on the upper waters of the Neuse and Tar Rivers, and in 1708 still numbered twelve-hundred fighting men. A collision with the whites at a subsequent period, however, proved so disastrous to this people of warriors, as to induce them to sue for admission into the Iroquois confederacy. The alliance was formally concluded in 1727 although the main body of the Tuscaroras had migrated northwards as early as 1712. It was by this accession, that the Five Nation Indians became the Six Nations. On the 25th of March 1767, two Tuscaroras, avant-couriers of the main body, and messengers from its chief, arrived at Wyalusing stating that they had left their comrades, seventy and upwards, including men, women and children at *Shamokin* (Sunbury,) and that they were come to collect corn and to request its transportation to that point without delay. One of the two set out for the Six Nation country on the third day, his errand being to ask permission of the Cayugas for his people to settle and plant at *Lechawachneek*, a piece of unpleasant intelligence to the missionaries, who knew the Tuscaroras to be an indolent race, totally averse to the reception of Christianity, and likely to prove indifferent neighbors. On the 4th of May a second express arrived from *Shamokin* bringing word that the Tuscaroras had broken camp, and were moving up the river. Measures were at once taken with a view to their accomodation and entertainment, and bark-huts were constructed and contributions in corn solicited. These preparations were but partially completed, when on the 6th twenty of the strangers arrived and a few days later upwards of forty, who during their sojourn on a creek, 14 miles by water below Friedenshütten (to the present day called *Tuscarora Creek*) had with admirable effrontery made a requisition in corn on the Mission, and then demanded its gratuitous transportation to their place of encampment. Most of these half famished southerners set out for *Zeninge*, their destination, before the close of the week; a few, however, remained at Wyalusing through

the ensuing winter. This migration numbered seventy-five souls. A colony comprising twenty families had halted at the mission in November of 1767 on their way northward.

The Nanticokes, which being interpreted signifies "*tide water people*," when first known to the whites, had their seats on the Eastern shore of Maryland. In August of 1748, almost the entire nation abandoned its ancestral homes, moved northward following the course of the Susquehanna, and planted in part below and at Wyoming, in part above Wyalusing, principally at Shamunk and Zeninge. On the 8th of September 1767, two of their people came up to the Mission from *Menachningk* where, they reported, fifty-five of their nation en route from Maryland were encamped. They begged for corn and requested the loan of canoes, in which to bring up their aged and infirm, emphasising as it were this two-fold request by a belt. On the 21st of September the emigrants arrived at Friedenshütten. Here they were entertained at the public expense, an ox having been butchered for the occasion, which with corn-bread was served to the hungry strangers, as they sat in a circle on the outskirts of the town. They set out for *Zeninge*, next day.

The Diary for 1768 contains the following items:

"*Jan.* 4.—The Brethren contributed skins for the purchase of nails, glass, and for tin-cups for use at lovefeasts."

"*Jan.* 23.—They split shingles on the other side of the Susquehanna."

"*Feb.* 1.—They brought home two thousand."

"*Feb.* 22.—Jim Davis of *Schechschiquaniuk* made application for stated preaching of the Gospel. I promised him to send David Zeisberger to the town on his return from Bethlehem."

"*April* 23.—The Susquehanna rose, and inundated the plantation. No one remembers having seen the river as high."

"*April* 24.—Tom King, an Oneida chief, *Attakullakulla*, alias Little Carpenter, a Cherokee, his wife and three children, eight Mohawks, and three Catawbas, furnished with passes by Sir William Johnson, arrived from *Shechschiquaniuk*, en route for the South, to report the ratification of a peace between the Six Nation Indians and the Cherokees. Observing that none of our Indians were painted, they washed their faces and arms before attending evening service."

"*June* 25.—The captain of Shamunk, the new town above Tioga, came to purchase corn."

"*July* 17.—Our Mohican Brethren met in Council to frame a reply in response to the call they had received from Sir Wm. Johnson, in April last, inviting them to remove to *Zeninge*, so as to come within his jurisdiction. They expressed themselves unwilling to abandon Wyalusing."

"*August* 22.—Council set a bounty of two quarts of corn for every inhabitant on a wolf-scalp, payable to the fortunate hunter."

"*Sep.* 13.—Set watches and kept fires burning through the night, to guard against the depredations of wolves."

"*Sep.* 14.—Uncofed the church, in order to build it higher by two rows of logs."

"*Oct.* 25.—My wife and myself harvested potatoes."

"*Nov.* 17.—I set up a stove, the tiles for which had been burned in the summer."

"*Nov.* 21.—Excessively cold weather, and deep snow."

"*March* 20, 1769.—Twenty Nanticokes arrived from *Zeninge*. They report a scarcity of food, almost a famine, up the river, and bring the blankets and strouds which were apportioned among them at the late treaty, to barter away for corn."

"*April* 25.—An Indian came up the river from *Quelutamen*, stating that he had learned from a Jersey Indian, that six others who had passed the winter at *Weehquetank* were en route for the upper Susquehanna, it being the policy of Government to remove all Indians from the settlements."

July 16.—Twenty families from *Shamunk*, came to procure corn."

"*July* 20.—Forty Indians from different points, all half-famished came for corn."

"*July* 23.—Ten Cayugas came on the same errand. There is scarcity with us also, and the Indians eat but one meal daily."

"*August* 1.—Benjamin, out on the hunt, the other day, was bitten by a copper-snake. As he lay rolling on the ground in the agony of pain, he was almost precipitated into the creek while unconscious, and only next morning recovered so as to be able to answer the signal guns fired in our anxiety for his prolonged absence."

"*October* 23.—We cautioned the Indians not to hunt at Wyoming, as intelligence reached us of a collision there between the New England settlers and the Pennsylvanians."

"*Jan'y* 16, 1770.—The Brethren felled trees and hewed logs for the proposed school-house. A few set out for the Rose. The weather is intensely cold."

"*March* 26.—Bro. Jungmann was busy boiling maple-molasses."

"*May* 16.—Took 1200 shad."

"*June* 6.—Planted corn for the second time, the worms having destroyed the first planting entirely."

"*June* 16.—There arrived two Mowhaks, sent by the Six Nations with a message and a belt to the New Englanders at Wyoming, to the effect that if they, the New Englanders, delayed evacuating the valley, they would come down and take them by the hair of their heads and shake them. Col. Croghan and Dr. Forbes breakfasted with us. Both attended service, and expressed themselves much gratified with the appearance of things at the Mission. The Doctor informed me, that he had only recently come from Europe, and that in the course of his travels in North Carolina he had visited Bethabara. Before leaving for Wyoming whence he journeys to Pittsburg, he sketched the Mission."

"*July* 4.—Bro. Jungmann made hay on the Wyalusing Creek. A company of Indians went up to *Meshchaschgunk*, for the same purpose."

"*Aug.* 20.—Some of the Brethren cut oats."

"*Oct.* 10.—Four Brethren set out for Bethlehem with several head of cattle to sell."

"*Oct.* 12.—My wife and myself bound buckwheat."

"*Nov.* 11.—The hunters brought in three deer and three bears."

"*Dec.* 20.—The School closed for the term. The scholars have been punctual in their attendance, and have made commendable progress. Some write on slates;—the younger ones on wooden tablets."

"*April* 27, 1771.—Daily we have a plentiful supply of wild pigeons, that are taken at the roost in the Swamp."

"*May* 6.—Mark, John Martin, Elias and Balzar Patterson, set out for Christian's Spring with four horses for the Brethren Seidel, Gregor and Loretz."

"*May* 11.—John Papoonhank, Augustus, Daniel and Saul went down the river with two canoes as far as *Lechawachneck*, thence to bring up our expected visitors."

"*May* 24, 25 *and* 26.—Constant rain these days and a rise in the river. On the 26th the farm was entirely under water,—by noon it reached our house, and one-half of the garden and *the well* were inundated. We took to our canoes. The fences along the river, and up *at the creek* where some of the Brethren plant, were clean swept away, and a number of swine were drowned. The oldest residents

state that within twenty years there has not been such a flood. The water began to fall in the evening of the 26th."

"*May* 29.—We learned that the inhabitants of *Schechschiquanink*, had been necessiated to take to their canoes, and encamp on the hill-side."

1772. "*Feb.* 4.—A fall of snow three feet deep."

"*March* 5.—The snow unusually deep for the season."

"*March* 10.—The Brethren began constructing canoes, in view of their impending departure for the West."

"*March* 21.—All busily engaged in the sugar-camps."

"*May* 5.—I and my wife, took leave of the Indians, as we propose setting out for Bethlehem to-day." (Schmick.)

"*May* 16.—Took 700 shad."

"*May* 23.—Bro. Ettwein arrived from Bethlehem."

"*June* 5.—The gift of $100 from benevolent friends in Philadelphia, which Bro. Ettwein had brought was to-day divided among our Indians. There was a love-feast served and at dusk Bro. Ettwein administered the Sacrament of the Lord's Supper.

"*June* 10.—Arrangements for to-morrow's exodus were completed. The division which purposes going by water, was further divided into five sections each in charge of a captain. Bro. Roth and his wife will be of this company. Thirty canoes are ready for the voyage. The division which is to move overland to Muney Creek, under conduct of Bro. Ettwein, was further divided into two sections, one to lead the march with the horses, and the other to follow with the horned cattle. It was finally resolved that at sundown of each day, all the members of the different sections belonging to one division, should assemble in camp, for divine worship.

For the gratification of any readers of this paper, that may be interested in local particulars, it is proposed to here state in detail the movements of white men through Wyalusing and in the vicinity, as far as they have been recorded by the faithful annalist. He does not advert to white men residing in the valley, during the occupation of Friedenshütten by the Indians. There is however mention made of a white man (he is called an Irishman) residing in *Schechschiquanink*, in the record of 5th December 1768, and again in that of 2nd Feb. 1769. He assisted Jim and Sam Davis in conveying the missionary Roth's effects to that town, when the latter was settled there in the aforesaid month and year. Another Irishman of *Schechschiquanink*, is referred to in the record of 20th of Dec. 1770, on which day three Indians passed through Friedenshütten in pursuit of him, he being charged with the theft of a rifle, and it having been ascertained that he had gone to *Teakhanneck*. It was in an Irish family at *Schechschiquanink* also that the measles appeared in the spring of 1772, unfortunately for the Indians at the mission, as the contagion spread and some were infected about the time of its abandonment, their illness on the journey subsequently causing much inconvenience and tedious delays. Passing over the occasional visits of Indian traders at

Wyalusing, (as those of Mr. Anderson,* who stopped annually once or twice between May of 1765 and June of 1769 and those of Capt. Ogden and brother,† of Wyoming, whose trading-house and dwelling were sacked and then burned by the New England men in April of 1770,) and only alluding to an ineffectual attempt made by traders from Paxton (the country about Harris' Ferry, now Harrisburg) to establish a market for rum at Wyalusing, in May of 1768,—we will call the attention of the reader to the following surface-indications of a movement of whites from above, into the "land abounding in the sugar-tree," at the time when the contest for the possession of its jewel, Wyoming Valley, between two rival claimants had actually begun.

It is true these facts are meager; yet they may perhaps prove serviceable to the student of local history in illustrating some obscure point in his reading. Not to detract from their historical character and value they are therefore presented in the words of the Mission, and in the order of time.

"*Nov.* 3, 1765.—John Jennings,‡ of Northampton County, arrived in company of Mr. Anderson."

"*Feb.* 3, 1766.—Three whites from *Shamunk* came to buy corn, and proposed a shooting-match to the Indians, a proposition that was however rejected."

"*July* 11.—Divine worship was attended by several whites (English) from Johnsons's settlement (Fort Johnson on the Mohawk."

"*July* 2, 1767.—A white man, Hackett by name, from *Anohochquage* stopped on his way to the Juniata country.

"*Nov.* 9, 1768.—Capt. Ogden called on his return from the treaty, to his home in Wyoming.

"*May* 10, 1769.—Mr. Anderson brought two surveyors with him from Wyoming, to survey lands at *Meschaschgunk*, at *Tawandemung*, (Towanda) and above *Schechschiquanink*,—purporting on their return to survey at *Tuscarora*.

"*May* 25.—A white family from Scoharie in two batteaux put to shore in distress, having lost their most valuable effects by a batteau's upsetting when yet on the lake. They had buried a child of three years on the journey. Wyoming is their destination, and the father intends to erect a shop, and do blacksmithing."

"*June* 10.—Mr. Anderson and Mr. Charles Stewart, deputy Surveyor, with three assistants arrived, and much to our astonishment, for the purpose of surveying Wyalusing for one Mr. Wm. Smith, of Lancaster County. They desisted, however, on hearing from the Indians the assurance given them by the Governor in March last, that Wyalusing would at all hazards be reserved for their use."

"*June* 12.—A white man with wife and six children, on their way to settle at Wyoming, spent a few hours here."

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* Probably John Anderson who, we are told by Heckewelder (see his History of Indian Nations p. 234) was called the *honest Quaker trader* by the Indians.

† Capt. Amos Ogden. Nathan, his brother, was shot by Lazarus Stewart in the Fort at Wyoming, in January of 1771.

‡ Soon after this date appointed Sheriff of Northampton County. He was a son of Solomon Jennings, one of the three walkers, who resided one mile west from the site of Bethlehem, as early as 1737.

"*May* 1, 1770.—A white man who had been held prisoner by the New Englandmen at Wyoming upwards of three weeks, was brought by Job Chillaway. From him we heard of the calamity which had befallen Capt. Ogden and his brother.'

"*May* 23.—Three white families from Scoharie, who propose settling at *Teakhanneck*, landed from their batteaux this morning."

"*Sept.* 8.—The English clergyman residing at *Anohochquage* with his interpreter, a locksmith by trade, called on his way to Wyoming and the settlements, and spent a day with us. His name is Mosell."*

"*Oct.* 1.—He returned and stated that he had been at Bethlehem."

"*Feb.* 2, 1771.—The two white men from *Teakhanneck*, who have been several days past cutting wood and splitting rails for the Indians to earn some corn for their famishing families, returned home."

"*Jan'y* 3, 1772.—This evening there arrived two New Englanders from above, and also John Koster and William Thom from Gnadenhütten.† The former came to sell goods to the Indians."

"*May* 22.—Three white men from Wyoming are about, buying up horses and cattle, paying the Indians for them in *bad coin*. We despatched a runner to *Schechschiquanink* with words of caution."

It has been stated that the Moravian Indians settled at Wyalusing with the consent of the Six Nations, who were the acknowledged proprietors of the soil. But in November of 1768, at the Treaty of Fort Stanwix, the latter sold to the agents of the Penns all the land in Pennsylvania not heretofore purchased, within the following limits, to wit: "beginning at a point in the general boundary-line at a place on the east side of the east Branch of Susquehanna called *Owege*, thence down said East Branch on the east side thereof to the mouth of a creek called by the Indians *Owandac* (Towanda,) and across the river and up the said creek on the south side thereof, and along the range of hills called Burnett's Hills on the north side of them, to the head of a creek which runs into the west branch of the Susquehanna, which creek is called by the Indians *Tiadaghton* (determined at the treaty of 1784 to designate Pine Creek) down said Creek to the West Branch of the Susquehanna, thence up the several courses of said West Branch on the south side thereof," westward &c., to the place of beginning. It was this sale, which, by inviting white settlement to the North Branch above Wyalusing also, induced the Moravians to remove their mission from a region of country which was furthermore, (since 1754) debatable ground, and for

* Perhaps Rev. Richard Mosely, a missionary at this time in the employ of the "Society for the propagation of the Gospel, at Litchfield, Ct."

† Immediately after the Revolution, the Moravians re-settled their long deserted lands on the Mahoning, in Carbon County, organized a church, the members of which were principally of English extraction, and called the place by the old name of Gnadenhütten.

whose possession the rival claimants were about engaging in deadly contest.

On receiving intelligence of what had transpired at the Treaty of Fort Stanwix, the Moravian Indians and their guardians in their behalf applied to the Governor, requesting him to cause a survey of their cultivated lands (including John Papoonhank's original plantation, a tract of 300 acres at *Meschaschgunk* (Fairbanks), and a second tract of 100 acres of woodland lying opposite Friedenshütten on the right bank of the river,) to be made on warrant in their name, and a reservation assured them of two tracts (about 400 acres in the whole) situate six miles below Friedenshütten. By such a course they sought to secure a partial return at least for the improvements they had made, in the event of an exodus. John Penn in his reply (dated 21st of June 1769) to their memorial seeks to set their minds at rest, by reminding them of a former promise, in which he had told them that he had given orders to the surveyors not to survey at Wyalusing, nor within five miles of Friedenshütten. "One thing," he proceeds, "I want to tell you, that I expect you will not give encouragement to the New England people, who have taken possession of the Proprietaries' land at *Waiawamick* (Wyoming.") This they promised they would refrain from doing. But meanwhile Job Chillaway, a Delaware, who had done the Government service in the capacity of a runner during the late Indian wars, applied to Penn for the survey of the choice of Wyalusing on warrant to himself. The date of this application is Nov. 26th, 1768. This proved a new source of uneasiness to the Moravian Indians, although Chillaway stated that he had taken the step in order to secure them in their possessions. Nor was their concern at this development relieved on turning to government for an explanation—in the course of which they on their part, stated that "they had never desired Chillaway to take up any land for them, that he had no valid claims to the place, and that his procedure was to the prejudice of their brother John Papoonhank, who had been settled at Wyalusing, two years prior to Chillaway." In this way complications multiplied, and despite the reiterated assurances of Government, there were undeniable indications that Wyalusing would ere long be surrendered to the white man. Hence it came to pass, that in September of 1771, the Mission Board at Bethlehem, fore-

seeing coming events, resolved to locate the Christian Indians elsewhere, and accepted an invitation given them by Delawares of the then Ohio country to plant at *Langundo-utenink* (which signifies, being interpreted, "Town of Peace") on the Big Beaver in Lawrence County. Thither the Moravian Indians of Friedenshütten accordingly immigrated—they and their wives and their children, with their horses and their cattle. This migration fell in the interval between the 11th of June and the 5th of August, 1772. It marks a new era in the history of the Moravian Mission among the aborigines of this country, which era was characterized by perpetual disturbances and unrest,—it being also the era of its gradual decadence extending down into our own times, when there is but a feeble remnant of Christian Indians ministered to by Moravians, dwelling at New Fairfield, Canada, and New Westfield, Kansas. In the veins of some of these there flows the blood of the Mohicans and Delawares of old Friedenshütten, the "deserted village" of the flats of Wyalusing.

The order for the survey at Wyalusing in favor of Job Chillaway is dated the 20th of May 1772. The survey was made by John Lukens, Surveyor General, 16th Sept. 1773. The warrant requiring the Surveyor General to accept the survey into his office and to make return thereof into the Secretary's office in order to confirm to Chillaway, is dated the 10th of March 1774; and the 12th of March of the same year is the date of the Patent of confirmation granted him by Thomas and John Penn, for six hundred and twenty three acres and allowance, bounded as follows, to wit; "beginning at the easterly side of the North-east branch of the Susquehanna, at the mouth of Wyalusing creek, thence up along the side of the said creek, one hundred and thirty-nine perches to a post, thence by Benjamin Bear's land, south fifty seven degrees east, one hundred and ninety four perches to a marked white oak, thence by vacant land south thirty seven degrees east one hundred and forty two perches to a marked pine, south sixty eight degrees east, ninety six perches to a marked pine, and north sixty seven degrees east one hundred and forty two perches to a post, thence by William Kinsley's land south seventy degrees east, one hundred and forty perches to a marked buttonwood at the side of the North-east branch on Susquehanna aforesaid, thence up along the side of the said branch on the several

courses thereof, eight hundred and eight perches to the place of beginning," the tract being a part of the Proprietaries' "*Manor of Pomfret*," and in the county of Northumberland.* By an indenture made between Job Chillaway, yeoman, and Elizabeth his wife of the county of Northumberland and Henry Pawling of the township of Providence and county of Philadelphia, gentleman, and dated the 4th of May, 1775, the tract was conveyed to the aforesaid Pawling, in consideration of the payment of 784£ lawful money of Pennsylvania, "subject however to the payment of certain debts due and owing thereupon to John Pemberton, Abel James, Henry Drinker, Samuel Pleasants, and Reuben Haines, all of the county of Philadelphia, amounting to 236£ Penna. currency." Pawling, in his last will and testament, dated the 29th of Aug. 1792, devised to his daughter Catharine Stalmford, (Stalford,) wife of Joseph Stalford, 275 acres of the tract in one contiguous body, (she to locate them according to her pleasure) and furthermore ordered the balance to be sold by his executors at such time as they should judge most prudent considering the Connecticut title. "Subsequently," states Rev. David Craft, in his *Historical Discourse on the Wyalusing Presbyterian Church*, (Towanda 1870) "the Commissioners appointed to settle the land-titles in Springfield township, assigned the upper half of the Pawling tract to Connecticut claimants, leaving to the Stalford family only the part once occupied by the Indians."

In the second week of September of (1870), a company of ladies and gentlemen from Philadelphia and Bethlehem,† members of the Moravian Historical Society, visited Wyalusing in order to view the scene of the events recorded on the interesting page in the history of Moravian missions, just transcribed. Meeting with residents of the place who sympathized with them in the feelings by which they had been prompted to undertake this pilgrimage, they

* "*Patent of Confirmation, Thomas and John Penn to Job Chillaway for 623 acres;*" recorded in Patent Book A. A. Vol. 14, p. 178, remaining in the office of the Surveyor General of Penna., at Harrisburg.

† John Jordan, Jr., and lady, William H. Jordan, Misses Helen and Emily Bell, all of Philadelphia, Miss Clara Henry, of Bolton, Northampton County, and Mr. Maurice C. Jones and the writer of this paper, both from Bethlehem.

were enabled with their assistance to make a satisfactory exploration of the historic ground. Rev David Craft, pastor of the Second Presbyterian Church of Wyalusing, who had for several years been conducting locally historical researches, Judge Levi P. Stalford, a grandson of Joseph and Catharine Stalford, and Mr. Edward Welles, were especially instrumental in the attainment of the object of their visit. With these gentlemen as guides they inspected the points of interest in the beautiful little valley, and although Time's changes have obliterated the last traces of the presence of the Moravian Indians there one hundred years ago,—well authenticated tradition tells where they had planted, where they had built, and where their dead had been consigned to the grave. As has been stated above, there is conclusive evidence that the town of Friedenshütten stood on the lowland of the farms of Judge Stalford and Mr. Benjamin Brown and that the graveyard of the Mission is on that of Mr. Wm. H. Brown.

There is a difference of opinion respecting the site of Papoonhank's heathen town, although that of the burial ground used by the heathen Indians is positively known. The latter is on land of Mr. J. B. Stalford, a little above Sugar Run ferry. Remains of old apple-trees, surmised to have been planted by the missionaries, (but to orchards there are no allusions in the Diary of the Mission) on the lowest bench or table of the flat, and the recollection in the minds of old residents of a peach orchard on an island in the river, included within the Chillaway purchase, point, if no more can be said, simply to settlement at an early day. That Wyalusing was in pre-historic times already a resort of the red man, there can be no doubt. He has left abundant traces of his former presence, fragments of his works in stone and clay, and the bones of his dead as consigned by him to the dust with all the accompaniments of heathen sepulture. There is scarcely a point in the valley that is destitute of these tokens of the race, whose condition the Moravian Missionaries at Wyalusing sought to ameliorate, during their seven years' sojourn in the "Huts of Peace."

In order to mark the site of this scene of labors performed in the cause of Christ and for the extension of His kingdom, a benefactor of the Moravian Church and a friend of her history, expressed a desire to erect a memorial-stone on the spot where Friedenshütten had stood. Consent to placing such a memorial on his land hav-

ing been obtained from Judge Stalford, the coöperation of Mr. Edward Welles and Rev. David Craft for effecting the arrangements necessary to the successful consummation of the project, was happily secured, and the 14th and 15th days of June 1871, fixed for the dedicatory services. Notice of this was given to friends of the Moravian Church and her Missions, who could best be reached in this way, by a circular, inscribed "In Memoriam, Friedenshütten, (M'chwihilusing)," dated Bethlehem, Pa., May 31, 1871, over the names of Levi P. Stalford, David Craft and Edward Welles, and William C. Reichel, Secretary. Meanwhile the stone, which had been cut and dressed by Messrs. Brubaker and Collins of Pittston, was placed on the spot that had been selected.

On the morning of the 14th of June, a company of Moravians friends of the Moravian Church* from Bethlehem, Philadelphia, and Nazareth, New York and Litiz, who purposed participating in or witnessing the dedicatory sertices on the site of old Friedenshütten, set out from the first named place in the 9.30 up-train on the Lehigh Valley Railroad, for Wyalusing. They reached their destination at 3.15 p. m., after a journey of one hundred and fifty-two miles, along one of the most attractive routes of public travel in Pennsylvania. At Wyalusing station they met with a hearty welcome at the hands of the residents and neighbors whose hospitality it had been arranged, they should share during their brief sojourn.

Agreeable to the proposed exercises, there was service in the Second Presbyterian Church at Wyalusing (Rev. David Craft's) at eight o'clock in the evening. The congregation was unusually large, and manifested much interest in the exercises. The pulpit was tastefully decorated with flowers and evergreens. The service was opened by the music of trombones, with Tune 167 of the Mo-

* John Jordan, Jr., and lady, Miss Helen Bell, John W. Jordan and lady, Miss Nettie Jordan, Dr. Ewing Jordan, Miss Elizabeth Ritter, Mr. Isaac L. Ritter and lady, Mr. Massa M. Warner and lady, Mr. Wm. H. Boner, Mr, Julius W. Held, all of Philadelphia; Rt. Rev. Amadeus A. Reinke, of New York; Rt. Rev. Peter Wolle, Rt. Rev. Edmund de Schweinitz and lady, Rev. Sylvester Wolle, Rev. Henry J. Van Vleck, Rev. Hermann A. Brickenstein, Mr. Jedediah Weiss, Mr. Maurice C. Jones and lady, Mr. James H. Wolle, Mr. Bernard E. Lehman, lady and daughter, Mr. Abraham S. Schropp, Miss Carrie Roepper, and the writer of this paper, all of Bethlehem. Rev. Edward H. Reichel, Rev. Eugene Leibert and lady, of Nazareth; Granville Henry and lady, Misses Sophia and Clara Henry, of Bolton; and Mr. John Beck of Litiz, Lancaster Co.

ravian Collection, performed by the Quartette of Trombonists attached to the First Moravian Church in Philadelphia, led by Mr. W. H. Boner. Rev. Sylvester Wolle then read the Litany of the Moravian Church. Rt. Rev. Edmund de Schweinitz, (after the first stanza of the hymn No. 618 of the Moravian Collection had been sung) gave an account of the history, polity and doctrine of his Church, dwelling principally upon these points as manifested in the Ancient Church or early Unitas Fratrum, a department of ecclesiastical history which he has made the subject of special research. His address was replete with information, and ably written. At its close Rev. W. C. Cattell, D.D., President of Lafayette College, spoke of his sojourn among the seats of the Ancient Moravian and Bohemian Brethren, during his recent visit in Bohemia, whither he had been sent by the General Assembly of the Presbyterian Church. He also spoke of his impressions of Moravian life at Herrnhut. After prayer by the Rev. D. D. Gray, of the Baptist church of Laceyville, hymn No. 417 was sung, and the congregation dismissed with the benediction.

Thursday proved a charming day, and there were indications of its being an unusual one in Wyalusing, as the rural population began to assemble from all directions in the meadow on Judge Stalford's farm. Here in the shade of an apple-tree a platform had been erected for those who were to take part in the exercises, and here in the forenoon fair hands were busily decking the memorial-stone with the wild flowers of Wyalusing. It stands a few rods east from the railway, between mile posts 164 and 165, reckoning from Easton the southern terminus of the Lehigh Valley Railroad. Upon a base three feet six inches square and two feet high, rests a die, two feet seven inches square with a height of two feet and eight inches,—the two supporting an obelisk rising eight feet above the die, its apex being twelve feet and eight inches above the base. A foundation-stone set into an artificial elevation gives the structure a height total of fifteen feet. It is of buff sandstone, from Campbell's Ledge above Pittston, excepting the foundation stone which was quarried at Laceyville. The cost of the Memorial was three hundred and fifteen dollars. Each face of the die bears an inscription. On the northern face are the words:

"To mark the site of Friedenshütten,
(M'chwihilusing)
A settlement of Moravian Indians
between 1765 and 1772."

On the eastern face:

"This stone was erected on the 15th day of June in the year of Redemption 1871, by members of the Moravian Historical Society."

The western and southern faces bear respectively the words of Scripture:

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

and

"Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thy elders and they will tell thee."

At 10½ o'clock A. M. a procession was formed at Judge Stalford's, and after a choral by the Trombonists, it moved to the field. Here was a concourse of people assembled around the platform and the memorial stone, (not a few in carriages,) presenting altogether an animated appearance. Wyalusing and its vicinity, Towanda, Athens, Troy, Wilkesbarre, Scranton, and the smaller river-towns adjacent each had its representatives. It is estimated that there were upwards of a thousand spectators present. The dedicatory service was opened by a choral, at the conclusion of which Rev. Eugene Leibert read the Moravian Litany for Easter morning. After the first stanza of hymn No. 640 had been sung, Rt. Rev. Amadeus A. Reinke delivered a historical address, in which he reviewed the Gospel-work at Friedenshütten, deducing from its record instances of Christian heroism, illustrations of the transforming power of the Gospel of Jesus Christ, and incentives to Christian duty. Mr. John Beck of Litiz, a grandson of the missionary Bernhard Adam Grube, who had been the spiritual teacher of one portion of the Indians of Friedenshütten, during their residence at Wechquetank, gave personal recollections of his grandfather, who died at Bethlehem, the 20th of March 1808, in the ninety-third year of his age. The venerable grandson who spoke so pleasantly of by-gone days and men, was on that very day completing the eightieth year of his earthly pilgrimage; and yet in his rehearsal of the past he did not fail to point to the little girl of eleven summers, Miss Annie W. Lehman, that sat by his side, whose great grandfather, John Heckewelder, had followed the In-

dians of Friedenshütten into the western country, casting in his lot with theirs, in the darkest days of the Mission. It was a touching incident. When Mr. Beck had finished, Rev. Herman A. Brickenstein followed in prayer. The German hymn "*Nun danket alle Gott,*" was read by Rt. Rev. Edmund de Schweinitz for congregational singing, after which Rt. Rev. Peter Wolle dismissed the meeting with the benediction.

It was one o'clock when the service was concluded. The assistance rendered by members of the choir attached to the Moravian Church at Bethlehem, and the instrumental music,* served to heighten the solemnities on the field, and those of the service of the previous evening. Both of these were impressive, and although lengthy did not fail to hold the attention of the numerous audience.

Here it is proper to state that by the courtesy of the officers of both divisions of the Lehigh Valley Railroad, so large a number of persons from Philadelphia and Bethlehem was enabled to be present at Wyalusing on this extraordinary occasion. Special arrangements for the accommodation of the local travel, on the day of the dedication were also made on the line of the upper division of the road. The residents of Wyalusing and its vicinity contributed largely to the enjoyment of the days spent at old Friedenshütten, and the hospitality of those who entertained the Moravian visitors† will be kept in kind remembrance. All sympathized with strangers, in the performance of a labor of love as deeply as if it had been undertaken by near acquaintances and members of their own household of faith.

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* Tunes 22, 22 A, 230, 185, 151 A, 146, 249, 159, 167, 199, 14 A, 205, 58, 168, 157, 78, and 82, from Rev. Peter Wolle's Collection of Chorals used in the Brethren's Church," (Boston, 1849) were performed in connection with the services of the two days.

† They were distributed among the families in the village and adjacents; some at Browntown, with Messrs. Ira and D. W. Brown; some at Sugar Run, with Mr. Josiah Stowell; others with Major Uriah Terry in Terrytown; the rest in Wyalusing, with Rev. David Craft, Judge Stalford, Mr. George H. Welles, Mr. Clark Hollenback, Mr. Alphonzo J. Lloyd, Mr. G. M. Bixby, Mr. Bascom Taylor and Mr. J. B. Stalford.

APPENDIX.

Containing diverse papers relating to the Mission at Wyalusing, transcribed or translated from the original documents preserved in the Archives of the Moravian Church, at Bethlehem, Pa., here given in the order of time and furnishing the reader with matter supplementary to the preceding historical sketch.

I.

NAMES OF THE COMMUNICANT MEMBERS OF THE WYALUSING MISSION, IN MAY OF 1765.

a. *Married Persons.*
Anton and Johanna (assistants.)
Joshua and Bathsheba,
Shebosh and Christiana,
Abraham and Salome,
Timothy and Martha,
Bartholomew and Elizabeth,
David and Charity,
John and Ann Johanna,
Mark and Ann,
Andrew and Ann Justina,
Joachim and Benigna,
Cornelius and Amelia,
Benjamin and Christiana,
John Martin,
Christian,
Jacob,
Paul,
Jonas.

Agnes,
Ann Rosina,
Mary,
Philippina,
Sophia.

b. *Widowers.*
Nicodemus,
Philip, Sr.

c. *Widows.*
Esther,
Lucia,
Naomi,
Justina,
Hannah,
Phebe.

Total, 44.

II.

PLOT OF FRIEDENSHUETTEN.

1767.

Every lot has a front of thirty two feet, and a ten-foot alley intervenes between every pair of lots.

Moses,	
Zaccheus,	Elias,
Bartholomew,	Bill Chillaway,
Tabea,	Job Chillaway,
Shebosh,	John Martin,
Punkshas,	Mary,
Joshua, Sr.,	Benjamin,
Abraham,	Augustus,
Timothy,	Cornelius,
Daniel,	Joshua, Jr.,
John.	Widows.

Schmick.

Mark,	Anton,
Andrew,	Joseph,
Nicodemus,	Paul,
Jacob,	Philip,
Magdalene,	Christian,
Gottlieb,	Thomas,
Amos.	Joachim,
	Abel.

III.

Endorsed.

THE PETITION OF SEVERAL INDIANS TO HIS HONOR THE GOVERNOR.*

FEBRUARY 7, 1769.

"The Petition of John Papunhan and Joshua the Mohican, in behalf of themselves and their friends—the Indians that live at Wialusing, on the East side of Susquehanna, about sixty miles above Waiomick, humbly sheweth,

* John Penn, a grandson of William Penn. He was commissioned their Lieutenant Governor by the Proprietaries of the Province (Thomas Penn his uncle and Richard Penn his father) in August of 1763, entered upon office in November of that year, and resigned in April of 1771, on succeeding in the inheritance of the dominion of his father. By this event he became one of the Proprietaries and owner of one fourth of the Province. He was Governor a second time just before the Revolution. Died in Bucks County in 1795.

"That the spot of ground whereon the said Indians are seated was originally the plantation of the said Papunhan, who with the consent and approbation of the Five Nations at Onondaga, received at his said place several families of Indians which came in the year 1765 from the Philadelphia Barracks—

"That the said Indians being about one hundred and eighty men, women and children, are by their connection and intercourse with Christians become in some degree civilized, using agriculture and other domestic business, have built at the place aforesaid twenty five good strong log houses, a handsome Church or meeting-house, cleared and enfenced fields of several miles in circumference, in full expectation that they and their posterity should enjoy the fruits of their labor on a small glebe of their native country.

"That about six miles above their aforesaid settlement, at a place called *Massasiung* is a tract of about 300 acres where they make hay for their cattle, and on the West side of Susquehanna opposite their settlement is some good woodland, it may be 100 acres, proper for to get their fuel,—and that these three tracts are so necessary for the support of their settlement, that if either of them should be taken up by an old right, or people should come of their own accord and seat and improve them, the Indians would be obliged to remove further up in their country.

"That about six miles below their said settlement are two spots of ground, may be 400 acres in the whole, which the Indians have no immediate occasion for, but they are apprehensive that some or other people that look out for good land might be tempted to seat themselves there, and give the Indians opportunities to buy rum, which must tend to the utter ruin of their young people.

"That your petitioners have no money to offer to the Hnble. Proprietaries for these lands or to pay quit-rents or other rents, but must confide in their Honors' wonted goodness who have always in their purchases reserved some lands for the Indians that had lived there before the purchase was made. Besides, that no grant of sale or lease can secure an Indian property when for the convenience of Government and to avoid disturbances they should shortly be obliged to remove further up in the country.

"And your petitioners humbly pray that the aforesaid lands may by a special warrant be surveyed, and afterwards by grant be vested in Trustees for the use of the said Indians, so that when the Indians for the good of the state must remove, the said Trustees may sell the improvements for the benefit of the Indians subject to the Proprietaries'* demands for the price of the land, and under such other reservations and restrictions as your Honor in your wisdom shall think fit."

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* Thomas Penn and Richard Penn, sons of William Penn by his second wife, Hannah m. n. Callowhill.

IV.

Endorsed.

PETITION OF SAMUEL DAVIS IN BEHALF OF HIMSELF AND HIS FRIENDS THE INDIANS, TO JOHN PENN.

FEB. 7, 1769.

"*To the Hnble. John Penn, Esq.*

"The Petition of Samuel Davis and his friends the Indians that live at a place called Tshetshequanink on the west side of Susquehanna, about 30 miles above Wyalusing, humbly sheweth,

"That their settlement or Indian town of the name aforesaid is out of the new purchase, but on the line thereof,—and that they have made some corn fields on the east side of Susquehanna, within the said purchase, and further—that there is on the same side a tract of about half a mile in breadth and five miles in length of grassy lowland, reaching from the point opposite to their settlement up near to Diaogu, on which they have hitherto subsisted their cattle, grazing being the chief occupation of your petitioners.

"And your Petitioners humbly pray that the said cornfields and grass-land may by your special warrant be surveyed and reserved, not that they want any property or estate in the same, but the use thereof, for the purposes aforesaid, during the pleasure of your Honor the Proprietor.*

V.

Endorsed.

A LETTER TO THE HNBLE. JOHN PENN.

WYALUSING, FEB. 13, 1769.

"*Honorable Sir,*

"Since the last Treaty by which the Indians have ceded the lands on the Susquehanna to the Hnble. Proprietaries of this Province, I have found a great deal of uneasiness among the Indians under my care, in regard of their present establishment here within the line of purchase, and on that account they have resolved to send down Joshua, John Papoonhank and Jacob as their deputies to lay their case before your Honor, in full confidence that your Honor will be pleased to secure to them their possessions, which have cost them great pains and labor.

I beg leave to recommend them to your kind favor, and am with the greatest respect

Your Honor's
most devoted humble servant
JOHN JACOB SCHMICK,
Minister of the Gospel."

---

* John Penn was not a Proprietor at this date.

VI.

Endorsed.

JOHN PENN TO PAPOONHAM AND THE REST OF THE WYALOOSING INDIANS.

PHILADELPHIA, JUNE 21, 1769.

"*Brethren, the Indians of Wyaloosing,*

"I have heard that you are very uneasy for fear that your land at Wyalusing should be taken away from you. When some of you came to me a few months ago, I told you that as you were a peaceable and a quiet people and behaved very well, you should not be disturbed in your possessions at Wyaloosing. This is the word that I then gave and you may depend that I may keep it; and I have accordingly given orders to the surveyors not to survey your lands nor any lands within five miles of your settlement. Therefore I would have you disregard all idle stories you may hear about your lands being taken away from you, and be satisfied that I will do all in my power to protect and secure you in the possession of them, so long as you behave yourselves well, and if any of the people of this Province shall offer to disturb you, I will take care that justice shall be done to you.

"One thing I must tell you, that I expect you will not give encouragement to the New England people who have taken possession of the Proprietaries' land at Wiawamack. If you expect to be protected by this Government you must not encourage the New England people who are endeavoring to take the land from the Proprietaries.

"I send this by Job Chillaway (with a string of Wampum) who has promised me that he will do nothing to your prejudice; and I must do him the justice to say that he at first took up his land to secure it for himself and the rest of you. And as Job is well inclined to agree with you, I must advise you not to differ with him, but by all means endeavor to live together in a friendly manner.

JOHN PENN."

VII.

Endorsed.

THE INDIANS' REPLY TO JOHN PENN.

AUGUST, 1769.

"*Honorable Sir,*

"We received your kind letter of the 21st of June, with a string of wampum on the 23th of July by the hands of Job Chillaway, and thank your Honor for the good words;—that we shall not be disturbed in our possessions at Wialusing, and that your Honor has given orders to the surveyors not to survey our land, nor any lands within six miles of our settlement, which has abated

all our uneasiness; and we will not give ear to anything contrary to your Honor's good words.

"We love that which is good, and hope we shall never be found unworthy of your protection. Those who will not behave well shall not live in our town.

"With the New England people we have no connection at all. We never encouraged them in their settlement and shall not do it. But we pray your Honor not to believe every report of us. There are many bad Indians, and all say they come from Wialusing, as they pass through here. If we are charged with anything and we are asked about it, we will answer what is the truth. We wish to live in a friendly manner with Job Chillaway and all men, and as much as we know every body has been kind to him and his family. If he does nothing to our prejudice we shall be obliged to him. But we never desired him to take up any land for us, and upon what account he could call Wyalusing his land, we do not know. We think that was to our prejudice, for our worthy Brother John Papunhank, was settled here two years before him, and Job has but this year begun to clear some new land [illegible] the least judgment of us all; but we shall not differ fr[illegible] long as he behaves well and lays nothing in our way, and then we shall not make complaint against him."

Signed in behalf of all the inhabitants living at Wyalusing with our names and marks.

JOHN PAPUNHAM.
JOSHUA.

VIII.

AN ENUMERATION OF THE INDIAN FAMILIES RESIDING AT FRIEDENSHUETTEN AND OF THE IMPROVEMENTS BELONGING TO EACH. 1771.

Families.	*Improvements.*
1. John Papoonhank, wife and daughter. 3.	Two dwellings of squared logs, covered with shingles; one small do. covered with split boards, a stable and a garden.
2. Joshua, Sr., wife and brother. 3.	One dwelling as above, a stable and a garden.
3. Shebosh, wife and two children. 4.	Do.
4. Mark, wife and two children. 4.	One dwelling of squared l[illegible] covered with shingles.
5. John Martin, wife, brother and three children. 6.	Do.
6. Joshua, Jr., wife and three children. 5.	Do. and a stable.

Families.	*Improvements.*
7. Billy Chillaway, wife and two children. 4.	One dwelling of squared logs covered with shingles.
8. Augustus and wife. 2.	One do. a stable and a garden.
9. David and wife. 2.	One do. and a stable.
10. Joseph, wife and three children. 5.	One do. covered with shingles.
11. Cornelius, wife and four children. 6.	One do. covered with split boards, and a stable.
12. Daniel, wife, father, and three children. 6.	One do. covered with shingles.
13. Philip Jr., wife, father, and five children. 8.	Do.
14. Gottlieb, wife, and five children. 7.	Do.
15. Andrew and wife. 2.	Do.
16. Moses, wife, mother and three children. 6.	One dwelling of unhewn logs, covered with split boards.
17. Zaccheus and wife, his son and wife, and their three children. 7.	One do. covered with bark.
18. Esther (widow) 1.	One do. covered with split boards.
19. Mary (do.) 1.	Do.
20. Phoebe (do.) 1.	One do. covered with bark.
21. Helen and three children. 4.	Do.
22. Sam Evans, wife and three children. 5.	One dwelling of unhewn logs covered with shingles.
23. Amos, wife and child. 3.	One do. covered with split boards.
24. Louisa and two children. 3.	One do. covered with shingles.
25. Timothy, wife and daughter. 3.	One hut.
26. Thomas, wife, grandson and two children. 5.	Do.
27. Sarah. 1.	Do.
28. Bartholomew, wife, son, and two girls. 5.	Do.
29. Christiana, Abraham and Kaschoosh. 3.	Do.
30. John (Mohican) wife and four children. 6.	Do.
31. Lucia and mother. 2.	Do.
32. Christian, wife, mother, brother and two children. 6.	Do.
33. Hannah and her grandchild. 2.	Do.

Families.		*Improvements.*
34. Patty, her son and daughter.	3.	One hut.
35. Abel, wife and two children.	4.	Do.
36. Amy (widow)	1.	Do.
37. Magdalene, Erdmuth and one child.	3.	Do.

The missionary has two dwellings adjoining each other, both covered with split boards,—a stable and a large garden in which there is a well. The meeting-house, thirty-two by twenty-four feet, built of squared logs and covered with shingles stands in the middle of the town plot; and adjoining it is the school-house, a log building covered with split boards.

Log houses in the town, - - - - -	29
Huts " " - - - - -	13
Total of dwellings - - - - -	42

Land cleared for planting and converted into meadows, measures 250 acres.

The fencing on two sides of the settlement measures almost two miles in length.

Number of adults in the town, - - -	94
Number of children " " - - -	48
Total of inhabitants, - - - - -	142

IX.

Endorsed.

RICHARD PENN* TO THE INDIANS AT WYALOOSING.

MAY 1772.

"*Friends and Brethren, the Wyaloosing Indians!*

"I have taken into consideration what you said to me yesterday, informing me of your intention to remove to the Ohio; and desiring some satisfaction for the improvements you are about to leave at Wyaloosing. I am sorry for your departure at this particular time, because I am apprehensive it may be injurious to the Government and the interest of the Proprietaries; and I wish it could have been convenient to you to have remained where you are another year.

"As to making you any satisfaction for your improvements, I have no power from the Proprietaries to do it. All I can do for you is to lay your case before them, which you may depend I will,

* Richard Penn, a younger brother of John Penn was commissioned their Lieutenant by the Proprietaries (Thomas Penn and John Penn) in July of 1771. He was in office in the interval between Oct. of 1771 and July of 1773. Richard Penn died in England in 1811.

by the first opportunity; and at the same time I shall do you the justice to inform them of your orderly and quiet behavior since you have lived at Wyaloosing. If they should sell the land for an advanced price, on account of the improvements you have made, I doubt not but they will in justice order you to be paid the overplus.

"Brethren!

"I now take leave of you and I wish you a good journey, and that your removal to the Ohio may prove to your satisfaction.

I am your friend and brother

Phila., 15 May, 1772. RICHARD PENN."

X.

Endorsed.

ADDRESS OF THE CHRISTIAN INDIANS TO THE ASSEMBLY 16 MAY 1772.

"*To the Hnble the Representatives of the Freemen of the Province of Pennsylvania.*

"The Christian Indians of Wyalusing and Sheshecunnink present their most sincere thanks for the notice and care hitherto taken of them, their wives and their children, in the time of their great trouble and distress, especially when they were protected and maintained at Province Island and Philadelphia Barracks.

"They shall ever preserve a grateful remembrance thereof, impress it upon the minds of their children, and relate your acts of humanity and benevolence to those distant nations among whom they are going to live.

"They wish that the peace of God may be with the people of this Province and that ease and plenty may always be the lot of the industrious inhabitants thereof. They bid you the last farewell. They thank you for the present you have provided for them, and beg this only additional favor that you will always kindly remember the faithful and unshaken attachment of these Christian Indians to his Majesty's Government in this Province."

Signed in behalf of the said Indians by their Deputies.

Phila., 16 May, 1772.

XI.

STATUS OF THE INDIAN MISSION ON THE SUSQUEHANNA, AT THE TIME OF THE EXODUS, JUNE 1772.

A. MEMBERS RESIDING AT FRIEDENSHUETTEN.

1. COMMUNICANT MEMBERS.

Married Persons.	*Widowers.*
Shebosh and Christiana,	Paul,
Joshua and Bathsheba,	Philip, Sr.,
John and Ann Johanna,	Samuel,
Andrew and Ann Justina,	

Married Persons.

Cornelius and Amelia,
Mark and Ann Elizabeth,
Timothy and Martha,
John Martin and Regina,
Joshua, Jr., and Sophia,
Gottlieb and Ann Rosina,
Joseph and Ann Mary,
Christian and Augustina,
Bartholomew and Elizabeth,
David and Charity,
William,
Philip, Jr.,
Agnes,
Mary,
Lydia,
Philippina,
Lorel.
Augustus.

Widows.

Esther,
Lucia,
Naomi,
Justina,
Hannah,
Phebe,
Helen,
Sarah,
Amy,
Magdalene,
Patty,
Christiana,
Erdmuth.

2. NON-COMMUNICANTS, ALL BAPTIZED.

Married Persons.

Zaccheus and Catharine,
Thomas and Rachel,
Elias and Louisa,
Daniel and Johanna,
Moses and Julianna,
John and Elizabeth,
Stephen and Judith,
Nathaniel and Ann Johanna,
Abel,
Amos,
Martha,
Ruth,
Sarah,
Susanna.

Widows.

Miriam,
Magdalene.

Single Men.

Gabriel,
Nathan,
Jeremiah,
Abraham,
Peter,
Timothy,
John.

Children.

John (Elizabeth's son.)
Daniel, Peter, (Peter's sons.)
Nathaniel, (Gottlieb's son.)
Lucas (Sam Evans' son.)
Paul (John Martin's son.)
Samuel (Daniel's son.)
Christian, Jacob (Elias' sons.)
Gottlob (Helen's son.)
Thomas (Philip's son.)
Tobias (Sam Evans' son.)
Adolph (Abel's son.)
Gottlieb (Daniel's son.)
Christian (Christian's son.)
Lewis (Mark's son.)
Augustina (Ann Rosina's d'r.)
Christiana (Shebosh's d'r.)
Elizabeth (Bartholomew's d'r.)
Ann, Bathsheba (Joshua Jr.'s d'rs.)
Leah (Amos' d'r.)
Justina (Thomas' d'r.)
Johanna (Joseph's d'r.)
Martha,
Salome (Stephen's d'r.)

Single Women.

Mary (Patty's daughter)
Salome (Timothy's d'r.)

Youths.

Joseph,
Adam,
Matthew,
Gottlob.

Children.

Esther (Cornelius' d'r.)
Beata (Moses' d'r.)
Mary Elizabeth (Mark's d'r.)
Ann Salome (Joshua Jr.'s d'r.)
Ann (Bartholomew's d'r.)
Ann Justina (Philip's d'r.)
Paulina (Cornelius' d'r.)
Abigail (Wilhelmina's d'r.)
Mary (John's d'r.)

3. MEMBERS OF THE MISSION, NOT YET BAPTIZED.

Adults.

Sam Evans (Ruth's husband)
Helen's son,
Magdalene's son,
Ann Mary's brother,
Regina's do.,
Eve's grandson,
Moses' son,
John Martin's son,
Ann Johanna's daughter,
William's friend.

Children.

Judith's son,
Joseph's son,
Elizabeth's two sons,
Moses' son,
Lorel's son,
Daniel's son,
John Martin's son,
Sam Evans' son,
Patty's son,
Magdalene's son.

Total of souls at Friedenshütten, 151.

B. MEMBERS RESIDING AT SCHECHSCHIQUANINK.

1. COMMUNICANT MEMBERS.

Joachim,
Benjamin,
Nathaniel Davis,
Joseph Peepe.

2. NON-COMMUNICANTS ALL BAPTIZED.

Anton and Julianna,
Samuel and Sarah,
Thomas and Mary,
Matthew and Rosina,
Hannah,
Salome,
Lydia,
Joachim's son,
Gottlieb (N. Davis' son,)
Beata (Samuel's d'r.)
Elizabeth (Anton's d'r.)

3. MEMBERS OF THE MISSION, NOT YET BAPTIZED.

Solomon }
Abraham } (N. Davis' sons.)
George }
Two girls,
Anton's daughter,
A widow and three sons,
Hannah's three sons,
Hannah's sister,
Samuel's three daughters,
Lydia's daughter,
Melinius, one son and three d'rs.
Tschemapehillus,
Mary, his wife,
Christiana's daughter,
Her daughter by an Irishman,
Tadeuskund's two sons,
Julianna,
Tscheffely, her son.

Total of souls at Schechschiquanink, 53.

Total of souls attached to the Mission on the Susquehanna, at this date, 1 June 1772,—204.

XII.

EXTRACTS FROM A JOURNAL WRITTEN IN SULLIVAN'S CAMPAIGN, 1779, BY A BRIGADE CHAPLAIN OF THE PENNSYLVANIA LINE.

From the American Universal Magazine for May 1797.

About two miles from Black Walnut Bottom, we crossed a small run or creek named Tuscaroge; took a particular view of the two places, where the enemy last fall attacked Colonel Hartley's regiment, on its return from Tioga. Both of them were as favourable for action as the regiment could have wished. We passed by a scull of one of our men, who was then killed, hanging on a small tree. After we left this height, having marched over a low and swampy piece of ground, we came to Wyalusing mountain. The ascent was gradual; at the top we had a pleasing view of the Susquehanna; its form is rather more than semicircular, flowing around a large tract of wilderness called the Horse-Shoe, which, every one who sees it, will confess to be rightly named. From the top of the mountain the plains of Wyalusing settlement are also visible; the descent of the mountain is not nigh so gradual as the ascent; the mountain is two miles over; on reaching the bottom, we entered a thicket containing the largest trees my eyes ever beheld of the Sycamore, or Button-wood kind, being in circumference, take one with another, between twenty and thirty feet; and in diameter, between nine and twelve feet. Notwithstanding the trees, the bottom is called *Sugar Bottom*, on account of the Sugar Maple. Along this bottom there grows plenty of a root, called sweet Cicely, of a similar taste with anise-seed, and very useful. On the mountain, and in the bottom, we saw several spots where the Indians had encamped; fresh Indian tracks were discovered, and one of their canoes was taken up by Mr. Lodge; also by some of the soldiers, a raft with a pair of mockasons.

An engagement was expected throughout the day, but granting that the enemy had a fair view of us, of which we had not the least doubt, they suffered us to pass unmolested, notwithstanding the many adventageous posts they might have occupied in annoying us. From the foot of the mountain to Wyalusing is one and a half miles. Wyalusing, which we reached in good season, consists of about 1000 acres of clear land amazingly fertile, and containing beds of extraordinary fine English grass.

Since the present contest, the town which was inhabited by Moravian Indians has been destroyed partly by our people and partly by the savages. It contained upwards of eighty good, square log houses; and a fine ornamented Moravian church in the centre, with a bell. The minister resided in the town; there were also a tavern and other public buildings; all of which, without exception, were demolished or rafted down the Susquehanna. No sign of even the

smallest hut was left standing. These Indians it is said, moved off with their families towards the Ohio. On this fine open plain, like a bed of down, the main army encamped. The light troops marched a mile farther on, contiguous to an excellent spring; the place abounding with good pasture, and distant from the river about half a mile, where we made our fires, and took up our abode for the night. This day's march was nine miles; course N. 80° W. or N. W. by W. Wyalusing plains are exactly fifty miles from Wyoming, agreeably to the actual survey of Mr. Lodge. The country hereabouts is excellent for hunting.

Friday, August 6. This day the army halted. A party of thirty men, from the light corps, with a commissioned officer were sent out on a scout, and returned without making any discoveries.

Towards evening I rode to headquarters, where information had been received of 450 British troops from Canada, having joined the Indians, also a great body of savages from that quarter having been implored so to do by Colonel Brandt, a devoted servant of the man who bears the title of the "Defender of the Faith." May the Lord give him that faith which worketh by love! Visited Col. Proctor, on board the *Adventure*, and felt happy in finding all the fleet safely arrived; and moored along the shore of Wyalusing Plains. The evening rainy, which continued almost the whole night. Through this country the nights and mornings are generally very foggy; when we were at Wyoming and since we left it, I scarcely remember seeing any clear sunshine, until considerably late in the day.

Saturday, August 7. By reason of the rain the army continued at Wyalusing. We hear that the Indians have been doing much mischief on the west branch of the Susquehanna, near Northumberland. Nothing new occurred among us, excepting that one or two scouting parties were sent out, who returned without making any discovery.

N. B.—Wyalusing belonged to one *Job Chillaway* an Indian, and a friend to our cause. He sold it to the *Paulins* on Schuylkill. Indian Job died last winter,—many handsome things are spoken of him, which makes his memory to be

"By strangers honour'd, and by strangers mourned."

NAMES

WHICH THE

LENNI LENNAPE OR DELAWARE INDIANS

GAVE TO

RIVERS, STREAMS AND LOCALITIES,

WITHIN THE STATES OF

PENNSYLVANIA, NEW JERSEY, MARYLAND and VIRGINIA.

WITH THEIR SIGNIFICATIONS.

PREPARED FOR THE TRANSACTIONS OF THE
MORAVIAN HISTORICAL SOCIETY FROM
A MS. BY JOHN HECKEWELDER,

BY

WILLIAM C. REICHEL.

NAZARETH.
1872.

NAMES WHICH THE LENNI LENNAPE OR DELAWARE INDIANS GAVE TO RIVERS, STREAMS AND LOCALITIES WITHIN THE STATES OF PENNSYLVANIA, NEW JERSEY, MARYLAND AND VIRGINIA, WITH THEIR SIGNIFICATIONS, BY JOHN HECKEWELDER.

The footprints of extinct races of men always become objects of interest in proportion to the fewness of their number and the obscurity of their character. Those of the Indian tribes, who once dwelt along the rivers that drain the loveliest portions of the eastern slope of the Appalachians, are growing less and fainter with the lapse of succeeding years. With no records to perpetuate the story of their origin, the course of migratory waves, the [illegible] of contending nations, the rise and decadence of clans and the prowess of national heroes and heroines, save an oral tradition distorted by the adornments of a rude poesy,—the archæology of this occident[illegible] people is likely to remain a sealed book. Even the tokens th[illegible] have left us in enduring stone,—memorial pillars, implements of war, of the chase and of the household,—whether inscribed in hieroglyphics of hidden meaning, or cunningly wrought from materi[illegible] as hard as adamant in an age which was ignorant of the use of the metals,—instead of aiding in the solution of the problem, present it in a more perplexing form. Equally obscure and unintelligible, but for the interpreter through whom they now speak, would have forever remained another class of relics come down to us—we mean the straggling footprints of its language, impressed upon the beautiful objects of nature among which this mysterious people lived and passed away.

It is with such fragmentary remains of a now dead tongue that this paper is concerned; principally with words belonging to the euphonious dialect of the Unamis or Delawares of the lowlands, the first of the copper-colored aborigines, who witnessed the advent of the white man from countries beyond the "great water," and the rising of the sun.

When Mr. Heckewelder undertook to restore the mutilated forms of Indian appellations of mountains, rivers and localities current among the whites of his time, and then to point out their significance, he did a work for which he is entitled to grateful remembrance. These names are now no longer empty sounds. They have become as it were living things, endowed with the faculty of speech. Transformed by him into tutelary spirits, they cling like dryads and hamadryads to the inanimate objects to which they were long ago attached, and keep watch over the artless records inscribed upon them by another race of men. Some fix the localities of events that belong to the history of nations or of incidents that occurred in the experience of individuals,—some the favorite haunts of the animals of the chase or the habitat of those spontaneous products of nature which ministered to the Indian's daily wants; others afford us glimpses of his sylvan life when on the hunt or on the war-path, or are descriptive of peculiarities in the landscape, of its flora or of its fauna; while together they people portions of our country with historical recollections of their former occupants which would otherwise have been inevitably lost.

In preparing this paper, the editor took some liberties with Mr. Heckewelder's MS., deeming it desirable to avoid repetitions, to abbreviate modes of expression where it could be done without involving a sacrifice of the compiler's meaning, and to adapt topographical descriptions to the geography of the present day. An alphabetical arrangement of the names suggested itself at once as the most convenient for reference. The historical annotations were drawn from a variety of trustworthy sources, and whilst in their selection preference was given to such matter as belongs to Moravian history, the attempt was made in all cases to adduce the earliest use or mention on record of the names under consideration. The following maps were freely consulted in this effort: 1st. "*A Map of the Middle British Colonies in America and of Aquanishuonigy, the Country of the Confederate Indians, comprehending Aquanishuonigy proper, their place of residence,* (that part of the State of New York lying south of the Mohawk)—*Ohio* (embracing the region of country south of the Maumee as far down as the Kentucky) and *Tiuesoxrantie* (the country north of the Maumee and west of the Huron, as high as Lake Huron) *their deer-hunting countries,*—and *Couesaxrage* (upper New York, south of the St.

Lawrence) and *Skaniadarade* (the country lying north of Lake Erie) *their beaver-hunting country;*" "published by Act of Parliament by Lewis Evans, June 22, 1755, and sold by R. Dodsley in Pall Mall, London, and by the author in Philadelphia. Engraved by James Turner, of Philadelphia." Being dedicated to the Honble Thomas Pownall, Esq., the map is illuminated with the coat of arms of the Pownall family, blazoned as follows: *Arms.* Arg., a lion rampant, sa. charged on the breast with a cross paté of the first. *Crest.* A lion's jambe erased, erect ppr, grasping a key or, from which a chain is reflexed of the last. 2. "*A Map of the improved part of the Province of Pennsylvania, humbly dedicated to the Hon. Thomas Penn and Richard Penn, Esqrs., true and absolute Proprietaries and Governors of the Province of Pennsylvania, and Counties of New Castle, Kent and Sussex on Delaware, by Nicholas Scull,* and published according to Act of Parliament, January 1, 1759." The formula of dedication appearing on this invaluable historical chart is inscribed within elaborate scroll-work, surrounded by the arms and crest of the Penn family blazoned thus: *Arms.* Arg. on a fess sa. three plates. *Crest,* A demi-lion rampant, ppr. gorged with a collar sa. charged with three plates. *Motto.* Mercy and Justice. 3. "*A Map of the State of Pennsylvania, by Reading Howell. Respectfully inscribed to Thomas Mifflin, Governor, and to the Senate and House of Representatives of the Commonwealth of Pennsylvania by the author. Published August* 1, 1792, *for him, and sold by James Phillips, George's Yard, Lombard Street, London.*" This map is beautifully executed, and shows, to use the words of the draftsman, "the triangle lately purchased by Congress, and the boundary lines of the State as run by the respective Commissioners, with parts of Lake Erie and Presqu' Isle; also by actual survey the rivers Susquehanna (its north-east and west branches), Tyoga, Sinnemahoning, Juniata, Lehigh, Lexawacsein, Schuylkill, and the western rivers, Ohio, Alleghany, Conewango,—part of the Chautaughque Lake and French Creek, agreeable to the late discoveries,—the Monaungahela, Yaxhiogeni and Kiskemanetas; also the larger creeks, most of the lesser streams, mountains, the principal old roads, with the many new ones in the northern and western parts of the State, and portages and communications according to the late surveys by order of Government; furthermore the division

lines of the respective counties und townships, a delineation of the districts of depreciation and donation lands, with all the other districts in the new purchase—besides the seats of justice in the respective counties, iron-works, mills, manufactories, locations of minerals, bridle-roads, Indian-paths, &c., &c."

It was from a third edition of this map, that Mr. Heckewelder, as he tells us, copied the majority of names in his catalogue; Proud's History of Pennsylvania (Phila. 1798) furnished him with a few, and his friend Samuel D. Franks, of Harrisburg, with those occurring in Indian deeds preserved in the Land Office of the Commonwealth.

David Zeisberger's "*Essay of a Delaware Indian and English Spelling-book for the use of the Christian Indians on the Muskingum*" (Phila. 1776) supplied the vocables which are incorporated in the notes for the purpose of confirming or illustrating Heckewelder's interpretation.

In conclusion, it may be stated that the Moravian missionaries of the last century were unanimous in pronouncing the Unami dialect of the Delaware, despite its many gutturals and aspirates, eminently musical, and well adapted by its structure to the purposes of public harangue or oratory. A German tongue, they add, finds no difficulty in mastering even its characteristic sounds, and enjoys the advantage of meeting with vowels that differ as to their power, in no respect from those with which it is already familiar. The absence of the consonants *r*, *f*, and *v*, the accumulation of the *k* sounds (all enunciated from the depths of the throat), the paucity of monosyllabic and the abundance of compound and polysyllabic words, are marked peculiarities of this dialect. The last feature renders its acquisition extremely difficult. Finally, it should be kept in mind that in words of three syllables, the stress of the voice *generally* falls upon the penult; in polysyllables, however, *always;* and that a violation of rules of accent, in most cases, involves an entire change of signification.

John G. E. Heckewelder, missionary to the Delawares, was born March 12, 1743, in Bedford O. E. whither his father (who was a native of Moravia), had been sent from Herrnhut, a few years previous, to labor in the service of the Brethren's Church. His childhood was spent at the Brethren's schools at Buttermere, in Wilts, and at Smith-house and Fulneck in Yorkshire. In 1754 he accom-

panied his parents to Bethlehem, whence, on leaving school, he was placed at Christian's Spring, where he engaged in the labors of the farm, then worked by the young men of the settlement for the benefit of their Economy. He was next indentured to William Nixon a cedar-cooper at Bethlehem. It was while thus employed that the desire he had for some time felt of becoming an evangelist to the Indians was gratified, as in the spring of 1762 he was called to accompany Frederick Post, who had planned a mission among the tribes of the far west, to the Tuscarawas branch of the Muskingum. But the Pontiac war broke out, and the adventurous attempt was abandoned before the expiration of the year.

In the interval between 1763 and 1771, Mr. Heckewelder was occasionally dispatched from his cooper's shop in the capacity of a messenger or runner in the service of the mission, to Friedenshütten on the Wyalusing, and to Indian towns on the Susquehanna. The most active period of his life, however, dates from 1771, and covers an interval of fifteen years, during which he participated in the various fortunes of the Moravian Indians, accompanying them on their tedious migrations westward,—from the Susquehanna to the Allegheny, thence to the Big Beaver, and thence to the Muskingum, sharing their joys and their sorrows, in times of peace and war, "in journeyings often, in perils of waters, in perils of robbers in perils of his countrymen, in perils by the heathen, in perils in the wilderness, in weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" and, yet spared as to his life to a good old age, in the quiet days of which, when resting from his labors, he drew up his well known "Narrative" of eventful years in his own experience and in the history of his Church.

In the autumn of 1786, on withdrawing from active service in the mission, Mr. Heckewelder settled with his wife (Sarah, m. n. Ohneberg, whom he had married in 1780) and two daughters at Bethlehem. This change, however, brought him no rest, as much of his time for the next fifteen years was devoted to the interests of the Church and her missions, in behalf of which he undertook frequent long and trying journeys. In 1792 and 1793, Government associated him with United States Commissioners to treat for peace with the Indians of the Maumee and the Wabash. This was a high testimonial of confidence in his knowledge of Indian

life and Indian affairs. The remuneration he received for these services was judiciously economized for his old age, his immediate wants being supplied by his handicraft, and the income accruing from a nursery he had planted on his return from the western country. There are orchards still standing in the vicinity of Bethlehem set out by John Heckewelder and his daughters.

In 1801 he removed with his family to Gnadenhütten on the Tuscarawas, and was a resident of the State of Ohio for nine years. Mr. Heckewelder now became a man of official business, having been entrusted by the "Society of the United Brethren for Propagating the Gospel among the Heathen,"* with the care of the reservation of 12,000 acres of land on the Muskingum, held in trust by said Society for the benefit of the Moravian Indians. He was also in the civil service, being a Postmaster and a Justice of the Peace.

In 1810 he returned to Bethlehem, built a house (still standing on Cedar Alley), planted the premises with trees and shrubs from their native forest, surrounded himself with birds and wild flowers, and through these beautiful things of nature with which they were associated in their woodland homes, sought to prolong fellowship with his beloved Indians. In 1815 he was called to mourn the departure of his wife to the eternal world.

At a time when there was a growing spirit of inquiry among men of science in the department of Indian archæology, it need not surprise us, that Mr. Heckewelder was sought out in his retirement, and called on to contribute from the store of his experience. In this way originated his intimacy with Duponceau and Wistar of the American Philosophical Society, and that career of literary labor to which he dedicated the lonely and latter years of his life. In addition to occasional essays which are incorporated in the Transactions of that Society, Mr. Heckewelder in 1818 published his well known "Account of the History, Manners and Customs of the Indian nations who once inhabited Pennsylvania and the neighboring States," a work which was received with almost unqualified approbation. Fenimore Cooper, when venturing upon a new field of romance, drew much of his inspiration from the pages of

* This Association, whose Board has its seat at Bethlehem, was incorporated in 1788.

this fascinating volume. The "Narrative of the Mission of the United Brethren among the Delaware and Mohican Indians," appeared in 1820, and in 1822, Mr. Heckewelder, at the request of members of the American Philosophical Society, made the collection of Indian appellations here offered to the reader. This was one of his last efforts; another year of suffering, and on the 20th of January, 1823, the friend of the Delawares, having lived to become a hoary old man of seventy-nine winters, passed away.

He left three daughters; Johanna Maria, born April 16, 1781, at Salem, Tuscarawas County, Ohio, (she died at Bethlehem, Sept. 19, 1868); Anna Salome, born August 13, 1784, at New Gnadenhütten on the river Huron, Michigan; (she married Joseph Rice of Bethlehem, and died January 15, 1857), and Susanna, born at Bethlehem Dec. 31, 1786; (she married J. Christian Lauenbach of Bethlehem, and died Feb. 8, 1867).

Mr. Heckewelder was a fair representative of the Moravian missionary of the last century,—one of a class of men whose time was necessarily divided betwen the discharge of spiritual and temporal duties; who preached the Gospel and administered the sacraments in houses built by their own hands; who wielded the axe as well as the sword of the Spirit, and who by lives of self-denial and patient endurance, sustained a mission among the aborigines of this country in the face of disappointments and obstacles, which would have discouraged any but men of their implicit faith in the Divine power of the Christian religion.

The subject of this notice was no scholar; nor did he make any literary pretensions. Despite this, however, and although his mode of giving expression to thought is German, his writings are characterized by a pleasing simplicity of diction, and an honesty of purpose, which enlist the sympathy of the reader. It would be presumptuous to claim for him infallibility, as we know that even the best of men are led astray, or err in their search after truth. It would be as presumptuous however to deny his statements all claim to respect. Hence we do not hesitate to say, that John Heckewelder's contributions to the store of knowledge we possess respecting Indian traditions, language, manners and customs, and life and character, are worthy of the degree of regard that is usually accorded to men of intelligence, and disinterestedness of purpose, whose position permitted them to ascertain or to observe what they relate.

For the curious reader, we append the following enumeration of his many journeys and their distances, found among Mr. Heckewelder's private papers, in possession of Mr. Henry B. Luckenbach, of Bethlehem, a grandson.

JOHN HECKEWELDER'S JOURNEYS BETWEEN 1762 AND 1814.

		Miles.	
1762.	From Bethlehem (in company of Christ'n F. Post) to the Muskingum (Tuscarawas branch), and return		840
1763.	To New York, and return		200
1765.	To Friedenshütten (*Wyalusing*) and, after a sojourn there, return		300
1767.	To Wyoming, and return		160
1768.	" " with the Brethren Zeisberger, Ettwein and Senseman, and return		160
1769.	To Friedenshütten in the capacity of a messenger, (alone)		160
1770.	To Friedenshütten and Sheshequin (Bradford County), as ditto		180
	With Bro. Rothe, and Indians, return		180
1771.	To Friedenshütten, in company of Zeisberger, and return		300
	" " thence in Oct. with David Zeisberger to *Friedensstadt* (Town of Peace) in Delaware, *Langunduotenink*, on the Big Beaver		380
	Thence to Pittsburg, and return		120
1772.	In July, up the Allegheny (to meet the Christian Indians en route from Friedenshütten to the Big Beaver, under conduct of the Brethren Rothe and Ettwein), and return		180
	In August, with Zeisberger, Ettwein, and some Indian converts to *Schönbrunn* (Beautiful Spring) in Delaware, *Welhik-tuppeek* (the best spring) on the Tuscarawas		80
	Return to Friedensstadt with Zeisberger and Shebosh, and a second time to Schönbrunn		160
1773.	To Friedensstadt, by land	80	
	Thence, in April, down Beaver creek, by water,	30	
	Thence down to Ohio, to the mouth of the Muskingum (*Elk's-Eye*, compounded of *moos*, an elk, and *wusch-gink*, the eye, the face)		150
	Thence up the Muskingum, by water, to Schönbrunn	160	
			420
1774.	To Bethlehem, in company of some Indians by way of the *Great Island* (in the Susquehanna) and Gnadenhütten on the Mahoning, and return by the same route		800
1775.	In company of Shebosh and some Indians, to the Mahoning, to *Sickhonik*, and *Langunduotenink* in search of stolen horses, and return		200
1776.	April 11. Moved to Lichtenau on the Tuscarawas with David Zeisberger		48
	In the autumn, returned to keep school at Schönbrunn		42
1777.	Thence to Bethlehem, alone		420
1778.	From Bethlehem (in March) to Pittsburg and Lichtenau		450
	Thence to *Tuscarawas*, and return with some Indians		110
1779.	A second journey to Tuscarawas, and return with some Indians		110
1780.	Moved to Salem, journeying by water		45
1781.	Taken as prisoner of war to Upper Sandusky		100
	Thence with Zeisberger, Edwards, Senseman and some Indians to Detroit		110
	Return to Upper Sandusky		110
1782.	A second time to Detroit (all the missionaries)		110
	Thence to Huron River and return, by water		80
	Thence a second time to Huron River		40
1783.	In May from Huron River to Detroit, and return by water		80

Miles.

In October, in company of Senseman, from Huron River to Detroit, and return by water..... 80

1784. From Huron River to Detroit, and return..... 80

1785. Do. do. do. twice..... 160

1786. From Huron River the last time to Detroit, and thence to *Cuyahaga* (in NorthEastern Ohio)..... 160

Thence, in the autumn, with my family, to Bethlehem..... 420

1787. In company of Michael Jung and Weygand to Pittsburg, and return.. 640

In October, with Bro. Ettwein, by way of Staten Island to New York. 100

Return to Bethlehem, by way of Hope, New Jersey..... 130

1788. In August to New York (for warrants), and return..... 200

In September, in company of Matt'w Blickensderfer to Pittsburg, and thence with Capt. Hutchins, Surveyor General, by water to Marietta, and (after nine weeks stay) return..... 940

1789. Accompanied Bro. Abraham Steiner to *Petquottink*, and return..... 980

In September with Bro. Charles Culver to Carlisle, and return..... 230

1792. At Washington's request was commissioned by Gen. Knox, Secretary of War, to accompany Gen. Putnam to the Wabash, and aid in opening negotiations for a peace with the Indians—traveling thus:

From Bethlehem to Pittsburg..... 320
From Pittsburg, by water, to the Wabash.....1022
Up the Wabash to Post Vincennes..... 160
From Post Vincennes by land to the Falls of Ohio..... 150
From the Falls of Ohio to Pittsburg..... 705
From Pittsburg, via Bethlehem, to Philadelphia..... 370
——2727

1793. At the request of Government, accompanied Gen. Lincoln, Col. Pickering and ex-Governor Beverly Randolph, (appointed Commissioners to treat with the friendly Indians on the Miami) via Philadelphia, New York, Albany, Schenectady, Fort Stanwix, Oneida Lake, Oswego, Niagara and Lake Erie, as far as Detroit..... 800

From Detroit, alone to Fairfield, Upper Canada and return..... 140

From Detroit to Bethlehem, as follows: across Lake Erie to Niagara—across Lake Ontario to Kingston—from Kingston down the St. Lawrence to Montreal—thence by land to St. Johns—thence down Lake Champlain to Skenesborough or Whitehall—thence along the Hudson to Albany—thence by sloop to New York, and thence to Bethlehem.....1310

179-. Accompanied Jacob Eyerly as far as Pittsburg—he was on his way to survey lands on French Creek, and return..... 620

1797. In company of Bro. William Henry and others, to the Muskingum..... 410

From Gnadenhütten through the wilderness (accompanied part of the way by an Indian) to Marietta..... 125

Return, with Gen. Putnam (engaged in a survey) to Gnadenhütten, and thence to the Tuscarawas Fording Place..... 200

A second time to Marietta by water, and thence to Bethlehem..... 640

1798. Accompanied Bro. Benjamin Mortimer to Fairfield, U. C., traveling through the Genessee country to Buffalo, thence by way of Black Rock, Niagara Falls, Queenstown, Newark (head of Lake Ontario) Burlington Heights, Grand River (or Brandt's Town), the Pinery, and Monsey Town..... 530

From Fairfield (in company of William Edwards and two Indians) by way of Detroit, Brownstown, River Raisin, Miami, Old Fort, The Rapids, Upper Sandusky, Owl Creek and Walhending to Gnadenhütten..... 270

Thence to Pittsburg, in company of Bro. Mortimer (to escort Eldridge), and return..... 200

In the autumn, in company of Bro. Mortimer (who along with Zeisberger had led some Indians from Fairfield to Gnadenhütten) to Bethlehem..... 410

		Miles.
1799.	To Muskingum, and return	820
1800.	Accompanied Bro. Christian Fdc. Dencke to Gnadenhütten	410
	Thence in the autumn to Pittsburg, and from there by way of Fort Franklin and Meadville to La Boeuf, pursuant to commission received from the Directors of the "Society for Propagating the Gospel among the Heathen," to view its lands on French Creek; thence via Pittsburg to Bethlehem	660
1801.	Moved with my family to Muskingum	410
	To Marietta, and return	220
1802.	Do do.	220
	To Bethlehem and return, at my own expense	820
1803.	To Marietta, and return	220
	In the autumn with Bro. Loskiel from Gnadenhütten to Pittsburg, and return	200
1804.	On official business (to appraise houses, &c.) to Zanesville and other towns, and return	140
1805.	To Zanesville and return.	120
1806.	To do. (to pay taxes) and return	120
	Thence to Bethlehem and return via Philadelphia, at my own expense.	850
1807.	To Zanesville, and return	120
1808.	To do. (to pay taxes) and return	120
1809.	Appointed by the Assembly one of three commissioners to fix two new County seats, visiting Canton, Wooster, Richland, &c., and return	190
	To Zanesville, and return	120
	In December, via Zanesville and New Lancaster to the Assembly sitting in Ohio, and in January of 1810, return	245
1810.	To Zanesville (to pay taxes) and return	110
	In October removed with my family to Bethlehem	410
	Thereupon to Lancaster to present William Henry Killbuck's petition to the Assemby, and return to Philadelphia	190
1813.	For the last time in the Western country, traveling to Gnadenhütten by way of Pittsburg, Harmony, Beaver Town, Tuscarawas and New Philadelphia. From Gnadenhütten to Zanesville, and return to Bethlehem	955
		26,257

1. DELAWARE NAMES OF RIVERS, STREAMS AND LOCALITIES IN PENNSYLVANIA.

ALLEGHENY, corrupted from *Alligéwi*—the name of a race of Indians* said to have dwelt along the river of that name,† and in

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* Of the wars of the Lenape and Mengwe with the Alligewi, and of the discomfiture and expulsion of the latter from Alligewinink, Heckewelder records the following tradition in his History of Indian Nations. The Lenape (the Delawares), resided many hundred years ago in a far distant country in the western part of the American Continent. For some reason they determined to migrate eastward, and accordingly set out in a body. After a very long journey and many nights' encampments by the way, they at length arrived at the *Namasi Sipu* (i. e. the *River of Fish*, the Mississippi) where they fell in with the Mengwe (the Iroquois), who were likewise emigrating from a distant country in search of new homes, and who had struck that river somewhat higher up. Spies sent out in advance by the Lenape to reconnoitre had ascertained, before the arrival of the main body of their people on the Mississippi, that the country west of it was inhabited by a very powerful nation, who had numerous large towns built on the rivers flowing through it. This was the nation of the *Alligewi*. Many wonderful things are told of them. They are said to have been remarkably tall and stout, and even of gigantic stature, far exceeding in size the tallest of the Lenape. They were likewise skilled in the arts of defensive warfare, of throwing up entrenchments and of erecting fortifications, remains of some of which are to be seen at the present day in the western country.

The Lenape, on arriving at the Mississippi, thought it prudent, before crossing the stream, to send a messenger to the Alligewi to request permission of them to settle in their neighborhood. This was refused. Instead, however, the Alligewi expressed a willingness to allow them a passage *through* their country. The Lenape accordingly began to cross the river. It was now that the Alligewi, on seeing that the strangers were a numerous people, (not to be counted by thousands), moved by fear, fell treacherously upon those who had already crossed, slew many of them, and threatened the others with annihilation, should they persist in the passage. On recovering from the surprise, the Lenape held a council, in which they considered what was best to be done, whether to retreat, or whether to measure their strength with those who had cruelly betrayed their confidence. They felt disposed to do the latter, for they were a brave people, and incensed at the loss of their kinsmen. But prudence forbade them engaging in an unequal contest, and they were about setting their faces westward, when the Mengwe, who from their encampment had been spectators of the unprovoked attack, proposed to render them assistance, to join them in a war of conquest and extermination with the Alligewi, and after its successful close, to share with them the conquered territory. "Thus," they said, "their wanderings would end, and there they would find the homes in search of which they had left the setting sun."

Having thus united their forces, the Lenape and Mengwe declared war against

Alligewinink, i. e., all the country west of the Alleghenies, drained by the tributaries of the Ohio and their numerous sources. The Shawanose called this river *Palawu-thepiki.*

APPOLACON, (emptying into the Susquehanna from the South, in Susquehanna County), corrupted from *Apelogácan*, (in Minsi Delaware *Apellochgacan*), signifying, *whence the messenger returned.*‡

AQUANSHICOLA, (emptying into the Lehigh from the north-east in Carbon County), corrupted from *Achquoanschicola*, signifying, *where we fish with the bush-net.*§

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the Alligewi, and great battles were fought, in which many warriors fell on both sides. It was a long and bloody contest, in which quarter was neither asked nor given. The enemy stockaded their large towns and erected fortifications, which the allies besieged, and sometimes took by storm. In a certain engagement the slain were thrown together in large heaps and covered with earth,—their places of sepulture forming tumuli or mounds, that for many generations marked the site of the great battle-field. Thus hard pressed the Alligewi, seeing their destruction inevitable, withdrew from the contest, abandoned their country to the invaders, and fled down the Mississippi, never to return. Hereupon the conquerors made a division of the country, whereby the Mengwe came into possession of the lands about the great lakes and their tributary streams, the Lenape of those situate to the south, whence these gradually moved eastward, even to the Atlantic coast, until when the white man came, the Delaware or *Lenapewihittuck* (i. e., the river of the Lenape) was in the very heart of their settlements.

† The Allegheny was called by the French, on their first hostile occupation of Pennsylvania territory in 1753, "*La Belle Riviere*," a name subsequently applied to the Ohio, the former being regarded not as a tributary, but as the *main stream* of the great river of *Alligewinink.* Hence, too, Indian traders also called the river *below the Forks* the Allegheny, or else used this name and Ohio without discrimination when speaking of the great river of Western Pennsylvania. The Delawares called the Allegheny or Ohio, *Kit-hanne*, i. e., the *main stream* in its region of country, it being the same descriptive appellation by which they designated their great river of the East, i. e., the Delaware. Jonah Davenport and James Le Tort, Indian traders, in Oct., 1731, reported that on *Kittanning River* there dwelt mostly Delawares, 50 families, 100 men, with *Kykenhanno*, their chief. (See *Delaware*, *Kittanning* and *Ohio*, in this register.)

‡ *At-lo-ga-can*, a servant, a messenger. *Zr.*

§ *Ach-quoa-ni-can* a bush-net; *ach-quo-ne-man*, to fish with a bush-net; *ach-quoa-na-u*, caught with the bush-net.—*Zr.* "As soon as the shad (*scha-wa-nam-mock*, the *south-fish*, compounded of *scha-wa-ne-u* south, and *na-mees* fish) come from the south to deposit their spawn, running up the rivers from the sea, the Indians assemble for the annual fishery. And first they build a stone dam across the stream, the two wings or walls of which converge into a pound or wooden box, perforated with holes. This is the trap. A wild grape-vine of sufficient length to reach from shore to shore is then cut, and loaded down with brush, secured at intervals of from ten to fifteen feet. This barrier is stretched across the river, perhaps a

AUGHWICK, (a tributary of the Juniata in Huntingdon County), corrupted from *Achweck*, signifying *brushy*, i. e., *overgrown with brush.**

BALD EAGLE, (emptying into the Susquehanna from the south-

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mile above the pound, and being held in position by Indians in canoes, is slowly towed down stream. The frightened fish are driven before it back into the dam, and thence by the Indians, posted on its walls, into the pound, where they are caught by hand. As many as a thousand are known to have been taken in this way in a morning. The Delawares called March *the shad-month.*"—*Loskiel's History of the Moravian Mission among the North American Indians.*

The narrow valley or gorge of the Aquanshicola (written sometimes *Aquanshahales* in old deeds), was visited by Zinzendorf in July of 1742, and by missionaries from Bethlehem, until the commencement of Indian hostilities in the fall of 1755. It most have been a favorite planting-spot of the Delawares. It may have been inhabited by even an earlier race, by a race of strong men that wrought in stone as we do in wood, handling and fashioning huge blocks taken out of the mountain side, with the same ease and accuracy of design as with which are fashioned the lesser implements of war and the chase, found so plentifully along the Aquanschicola. If ever there was a relic of a "stone-age," it is the so-called "Indian mill (*tach-quoa-koa-can*) of the Aquanschicola," now in the museum of Mr. Richard Crist of Nazareth, Pa. Of its history we know only the following: Mr. Chas. F. Buskirk of Chestnut Hill Township, now sixty-five years of age, states that in his grandfather's time the mill was discovered, partially embedded in the ground, near the foot of the mountain on the left bank of the creek, not far from the Ross Common Tavern, and at once became an object of curiosity to the neighborhood, as well as to passing travelers. In 1860, Mr. Reuben Hartzell, on whose land it lay, had it disinterred, removed and set up in front of the Tavern. Mr. C[illegible] purchased and had it conveyed to Nazareth in Sept. of 1869. This unique piece of antiquity is wrought from a solid block of gray sandstone, and in form is a perfect frustum of a cone, with an altitude of three feet, the diameter of the lower base being the same, and that of the upper base being one foot six inches. A funnel-shaped cavity tapering down from a ten-inch to a five-inch diameter, is chiseled into the block to the depth of two feet, at which point the polished circumference shows where the stone that *ground* or *cut* the corn, revolved in its socket. From here the grist fell through a hole, nine inches square, morticed into the lower base. The weight of the block is 2185 pounds. It would almost appear as if the mill were worked by an application of the power at the extremities of levers, fitted into the upright that carried the *cutter* or *crusher* at its base, after the fashion of a capstan—that the mill was placed over a pit, and that the grist was caught in bags or other receptacles placed in the latter. The *crushing* or *cutting* stone, although lost, is well remembered by inhabitants of Ross Common.

* *A-che-we-u* bushy.—*Zr.* An Indian village of this name, mentioned in Provincial records prior to 1750, stood on *Aughwick Creek* (it is said on the site of Shirleysburg) where Fort Shirley (so named in honor of Gen. Wm. Shirley of Massachusetts) was built in 1756. George Croghan, a trader of note, and subsequently Sir Wm. Johnson's deputy in Indian affairs, resided previous to the

west in Clinton County), called by the Delawares *Wapalanewachschiee-hánne*, i. e., *the stream of the Bald Eagle's nest.**

BALD EAGLE'S NEST,† in Delaware, *Wapalanewachschiéchey.*

BEAVER DAM, (a branch of the Kiskíminetas in Westmoreland County), called by the Delawares *Amochkpahásink*‡ signifying *where the beaver has shut up the stream.*

BEAVER RIVER, (a branch of the Ohio in Beaver County), in Delaware, *Amochkwi-sipu*,§ i. e., *beaver-river*, or *Amochk-hánne*, i. e.,

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Indian war at *Aughwick Old Town.* In Sept. of 1754, Conrad Weisser treated with the Delawares and Shawanese of the West, in behalf of the Province, at Aughwick.

* *Woap-su* and *Woa-peek*, white. *Woap-a-lanne*, the bald eagle. *Wach-schiechey*, a nest. *Han-ne*, a stream.—*Zr.*

† The name of an Indian village, situated above the confluence of Buffalo Run and Bald Eagle Creek (now in Centre County), and the residence of "Bald Eagle," a noted chief. Scull's map calls it simply "*The Nest.*" It stood on the flats near Milesburg, on the "Indian Path from the Great Island to Ohio."

‡ *A-mochk*, a beaver.—*Zr.*

§ *Sipo* and *sipu*, a river. *Si-po-tit* (diminutive), a creek. *Si-punk* and *Si pusing*, at, or, in the river.—*Zr.* The Moravian missionary, C. Frederic Post, in the summer of 1758 undertook a perilous mission in behalf of the Proprietary Government to the Delawares of Ohio,—in the course of which he penetrated the wilds of Pennsylvania to their extreme western limits. His journal appears in full in the third volume of the Archives of Pennsylvania. Accompanied by several friendly Indians, he set out from Bethlehem on the 19th of July for Fort Augusta, (Sunbury). There he took the path along the right bank of the West Branch, leading over the *Chillisquaque*, over *Muncy*, *Loyalsock* and *Pine Creeks*,—crossed the *Susquehanna* at the *Great Island*, and then struck one of the main Indian thoroughfares to the West. On the 3d of July he forded *Beech Creek*, on whose left bank he came to the forks of the road. One branch led south-west along the *Bald Eagle*, past the *Nest* to *Frankstown*, and thence to the Ohio country;—the other due West to *Chinklacamoose*. Post took the latter. It led over the *Moshannon*, which he crossed on the 1st of August. Next day he arrived at the village of *Chinklacamoose* in the "*Clear Fields.*" Hence the travelers struck a trail to the north-west, crossed *Toby's Creek* (Clarion River), and on the 7th of August reached *Fort Venango*, built by the French in 1753, in "the forks of the *Allegheny.*" "I prayed the Lord," writes Post, "to blind the French, as he did the enemies of Lot and Elisha, that I might pass unknown." Leaving Venango, Post and his companions turned their horses' heads to the south-west,—struck the *Conequenessing* on the 12th of August,—crossed the *Big Beaver*, and next day arrived at *Kuskuskie*, the terminus of their journey and the head-quarters of "The Beaver" and "Shingas," war-chiefs of the Western Delawares. Post was, therefore, the first Moravian west of the Alleghenies. He closes his interesting journal with these words: "Thirty-two days that I lay in the woods, the heavens were my covering, and the dew fell so hard sometimes, that it pricked close to the skin.

beaver-stream. The Indians, however, called the river *Kaskaskie-sipu,* from the town of Kaskaskie on its bank.

BEECH CREEK, (a branch of the Bald Eagle in Centre County), in Delaware, *Schauweminsch-hanne,*† i. e., *beech-stream.*

BLACK LICK, (a branch of the Two Licks in Indiana County)—in Delaware, *Nuskahóni,* i. e., a *lick of blackish color.*‡

BRUSHY CREEK, (a branch of the Conequenessing in Beaver County)—in Delaware, *Achweek,* i. e., *bushy,* or overgrown with brush.

During this time nothing lay so heavily on my heart as the man who went along with me (*Shamokin Daniel*), for he thwarted me in everything I said or did; not that he did it against me, but against the country on whose business I was sent. When he was with the French he would speak against the English, and when he was with the English he would speak against the French. The Indians observed that he was unreliable, and desired me not to bring him any more to transact business between them and the Province. And it was owing to him, too, that I failed in obtaining an interview with the prisoners. But praise and glory be to the Lamb that was slain, who brought me through a country of dreadf[illegible]y and mistrust, where the Prince of this world holds rule and government o[illegible] the children of disobedience. It was my Lord who preserved me amid all difficulti[illegible] and dangers, and His Holy Spirit directed me. I had no one to commune with, but Him; and it was He who brought me from under a thick, heavy and dark cloud into the open air, for which I adore, and praise and worship Him. I know and confess that He, the Lord my God, the same who forgave my sins and wash[illegible] my heart in his most precious blood, grasped me in his almighty hand and [illegible] me safe—and hence I live no longer for myself, but for Him, whose holy will to do is my chiefest pleasure."

The town, or towns of *Kaskaskie* (*the Kaskaskies*), are first mentioned in official records, in Weisser's Journal of his Proceedings at Logstown, fifteen miles below Pittsburg, on the right bank of the Ohio. "To-day" (Aug. 29th, 1748), he writes, "my companions went to *Kaskaskie,* a large Indian town about thirty miles off." "Early this morning," (Aug. 17th, 1758) writes Post in his Journal, "the Indians called all the people together to clear the place where they intended to hold the Council, it being in the midst of the town. *Kaskaskie* is divided into *four towns,* each at a distance from the other, and the whole settlement consists of about ninety houses and two hundred able warriors."

Howell's Map notes *Kaskaskie* on the *Little Beaver* or *Mahoning Creek,* now in Lawrence County. Heckewelder crossed the *Big Beaver* in April of 1762, then on his way with Post to the Tuscarawas, (in Stark County, Ohio), the first scene of his missionary labors. Between 1770 and 1773 Moravian Indians under Zeisberger were settled at *Friedensstadt* (Town of Peace), on the West bank of the Big Beaver, in the southern part of Lawrence County, about 15 miles south-east from *Kaskaskie.* Howell's Map notes the site of the Moravian settlement.

† *Schau-we-min-schi,* the red-beech tree.—*Zr.*

‡ *Necs-ki-u,* black. *Nes ca-lenk,* a negro. *Ma-ho-ny,* a lick.—*Zr.*

BUFFALO CREEK, (a branch of the Allegheny in Armstrong County)—in Delaware, *Sisilie-hánne*, i. e., *buffalo-stream*—a stream whose banks are the resort of the buffalo.

CATASAUQUA, (an affluent of the Lehigh from the North-east in Northampton County,) corrupted from *Gattoshácki** signifying, *the earth thirsts*, viz. for rain.

CAT-FISH RUN, (a small stream near the borough of Washington, Washington County). The Delawares called it *Wisaméking*,† signifying, *where there is a Cat-fish, where the Cat-fish dwells.*

CATAWISSA, (a branch of the Susquehanna in Columbia County), corrupted from *Gattawísi*,‡ signifying *growing fat.* (*Note.* Probably the Indians who named the place, had shot a deer along the creek in the season when deer fatten.)

CAWANSHANNOCK, (a branch of the Allegheny in Armstrong County), corrupted from *Gawunsch-hánne*, signifying *green-brier stream.*

CHESTER RIVER, (in Delaware County), called in early deeds *Macopanackhan*,§ corrupted from *Meechoppenáckhan*, signifying, *the large potato stream*, i. e., the stream along which large potatoes grow.

CHICKHANSINK, corrupted from *Tshickhánsink*,‖ signifying, *where we were robbed,—the place of the robbery.*

CHICKISALUNGA,¶ (emptying into the Susquehanna from the

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* *Gat-tos-so-mo*, to thirst. *Hacki*, the earth, the land.—*Zr.* The name is written *Calisuk* and *Caladaqua*, in old deeds. Scull's and Howell's Maps call the stream *Mill Creek.* Scotch-Irish immigrants from Ulster settled on its banks as early as 1737. They were the first white residents within the present limits of Northampton county.

† *Wi-sa-meek*, a cat-fish. Compounded of *wi-su*, fat, and *na-mees*, a fish.—*Zr.* "Cat-fish Camp," formerly on the site of the borough of Washington, was so called for the head man of the village, a half-breed, *Cat-fish* by name.

‡ *Wi-sa-heen*, to fatten. *Wi-su*, fat.—*Zr.* *Catawissa*, is regarded by some, as a corruption of *Ganiawese*, and as designating the region to which the Conoys retired, on withdrawing from the limits of Lancaster county. See *Conoy* in this paper.

§ *Me-cheek* and *Ma-chwe-u*, large. *Hob-be-nac*, potatoes.—*Zr.* The name occurs in an Indian deed executed to William Penn, the 14th day of 5th mo., 1683, "for lands lying between *Manaiunk*, alias Schuylkill and *Macopanackhan*, alias Chester River." The Swedes called the stream *Opland Kill.*

‖ *A-men tschieeh-tin*, to rob, to plunder. *Me-ha-men-tschit*, a robber.—*Zr.*

¶ Shortened into *Chiquis* and *Salunga*, both post-towns in Lancaster County.

North-east in Lancaster County), corrupted from *Chickiswalungo, the place of the craw-fish*, i. e., where the ground is full of holes bored by the crab or craw-fish.

CHILLISQUAQUE,* (emptying into the Susquehanna from the North-east in Northumberland County), corrupted from *Chililisuági*, signifying, *the place of snow-birds.*

CHINKLACAMOOSE,† now shortened into Moose, (emptying into the Susquehanna from the North-east in Clearfield County, "*the Clear Fields*"), corrupted from *Achtschingi-clamme*, signifying, *it almost joins*, in allusion to a horse-shoe bend in the stream, whose extremities almost unite.

CHOCONUT, (emptying into the Susquehanna in the County of that name) corrupted from the Nanticoke word *Tschochnot.*

CLARION RIVER,‡ (a branch of the Allegheny draining Clarion County), called by the Delawares, *Gawunsch-hánne*, i. e., *brier-stream*,—the stream whose banks are overgrown with the green-brier.

COAQUANNOCK,§ the name by which the site of Philadelphia

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* Scull's Map locates an Indian village of the same name at the mouth of the creek. "An old Shawano took us in his canoe across the creek at *Zilly-squachne*, for which service I gave him some needles and a pair of shoe-strings."—*C. Weisser's Journal to Onondaga.* March, 1737.

† On the site of the County-town of Clearfield, there stood in olden times the village of Chinklacamoose, written *Chinglecamouche*, on Scull's Map. It was the central point of the great "Chinklacamoose Path." Post lodged at this village on his way to the Ohio country in the night of August 2d, 1758. "We arrived," he writes in his Journal, "this night at *Shinglimuce*, where we saw the posts painted red and stuck in the ground, to which the Indians tie their prisoners. It is a disagreeable and melancholy sight to see the means they use to punish flesh and blood."

"July 14th, 1772. We came to the Clearfield creek, so called by the Indians because on its banks there are acres of land that resemble 'clearings;'—the buffalo that resort hither, having destroyed every vestige of undergrowth, and left the face of the country as bare as though it had been cleared by the grub-axe of the pioneer."—*John Ettwein's Journal of the Migration of the Moravian Indians to the Big Beaver.*

‡ Formerly called *Toby's Creek.*

§ "The Proprietary having now returned from Maryland to *Coaquannock*, the place so called by the Indians, where Philadelphia now stands, began to purchase lands of the Indians." *Proud's History of Pennsylvania*, Vol. 1, p. 211. Penn purchased *Coaquannock*, the site of his intended capital, from the three brothers, Andrew, Swen and Ole Swenson, early Swedish settlers on Delaware,—said brothers or other whites having bought the Indian claim, prior to his arrival in the

was known to the Indians, is a corruption of *Cuwequenáku*, signifying, *the grove of tall pines.*

COCALICO, (a branch of the Conestoga in Lancaster County), corrupted from *Achgookwalico*,* (shortened into *Chgokalico*), signifying, *where the snakes collect in dens to pass the winter.* (*Note.* This spot along the Creek was well known to the Indians.)

COCOOSING, (a branch of the Tulpehocken in Berks County,) corrupted from *Gokhosing*,† signifying, *where owls are, the place of owls.*

COHOCKSINK, corrupted from *Cuwenhásink*,‡ signifying, *where the pines grow,—where there are pine-lands.*

CONESTOGA,§ an Iroquois word.

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country in October of 1682. "The Proprietor at his first arrival, finding the Swedes possessed of the most valuable tracts of land on the front of the river, without inquiring into the validity of their titles, but considering them as strangers in an English government, through his known benevolence to mankind was pleased so far to distinguish them by his favors as to confirm to all such as applied to him all their just claims, to the great disappointment of those English adventurers who embarked with him and hazarded their lives and fortunes in the commendable design of peopling this colony; or where it was found necessary to apply any of those claims to other purposes, he was pleased to make very ample compensation for them; as pregnant instance of which, is his grant of 600 acres of land to the Swensons in lieu of a very slender claim they had to about half that quantity in the place where it was judged most convenient this city should be built." *Report of Petition of the Swedes*, 1721. *Penn'a Archives, Vol.* 1, *p.* 172.

* *Ach-gook*, a snake. *Woa-lac*, a hole. *Suck-ach-gook*, a black snake. *M'bi-ach-gook*, a water-snake;—*As-gask-ach-gook*, a green snake;—*Mach-ge-u-ach-gook*, a copper-snake.—*Zr.*

Heckewelder, in his Narrative, states that the Western Indians, who were signally defeated by Gen. Wayne at the Rapids of the Miami in August of 1794, called him *Suckachgook*, because of the caution and cunning he displayed in his movements throughout the campaign.

† *Gok-hoos*, an owl, *Gok ho-tit*, an owlet.—*Zr.* *Ink*, the local suffix *at*, or, *where.* On Dec. 28, 1742, Zinzendorf preached in a farm-house on the Cocoosing.

‡ *Cu-we*, a pine. *Ha-cki*, land.—*Zr.* *Ink*, the local suffix *at*, or, *where.*

§ On the flats east of Turkey Hill at the mouth of the Conestoga in Manor Township, dwelt the small tribe of the Conestogas, whom Wm. Penn is said to have visited in their town, and to retain whose friendship despite the machinations of French emissaries, his Lieut. Governors exercised constant precaution. Hence James Logan repaired to Conestoga in 1705, Gov. Evans in 1707, Gov. Gookin in 1710, Gov. Keith in 1717 and Gov. Gordon in 1728. *Tagodahsa*, or *Civility*, a chief of this tribe is often named in the records of those days. It was he who wrote that touching letter in which grief for the loss of a beloved child appears in almost every line. "The late death of my child causes so much trouble

CONEWANGO, (a branch of the Allegheny in Warren County), corrupted from *Guneunga*,* signifying, *they have been gone a long time, they stay a long time.*

CONEWANTA, (emptying into the Susquehanna in the County of that name) corrupted from *Guneúnga*, signifying, *they stay a long time.*

CONNEAUT, (a branch of French Creek in Crawford County), corrupted from *Gunniati*, signifying, *it is a long time since he or they are gone.*

CONOCOCHEAGUE,† (a branch of the Potomac draining Franklin County), corrupted from *Guneukitschik*, signifying, *indeed a long way!* a name expressive of impatience manifested by a company of Indians traveling along the stream.

CONODOGWINET, (a branch of the Susquehanna draining Cumberland County), corrupted from *Gunnipduckhánnet*,‡ signifying, *for a long way nothing but bends.*

CONONODAW, (one of the head branches of the Allegheny in McKean County), corrupted from *Gunniúda*, signifying, *he tarries long.* (*Note.* A name expressive of the impatience of some In-

and sorrow at this time, it puts all other thoughts out of my mind—my grief and sorrow overpower me—my eyes are full of tears for the sake of my child. My trouble is so great at this time that it puts all other thoughts out of my mind, so that I do nothing but cry every day. When my grief and sorrow are a little over, you shall hear from us, if I even do not come myself!" The Conestogas remained on their old seats long after the other Indians on the Susquehanna had been crowded by the advance of civilization, beyond Shamokin, and it was upward of sixty years after William Penn had been at their town, and full twenty-five after *Tagodalessa* has ceased grieving for his child, that they were barbarously exterminated to a man, by the Scotch-Irish partisans of Paxton.

* *Gu-ne-u*, long. *Gu-nax-u*, it is long. *Gu ni*, a long while. *Gu-na-ge u*, he stays long.—*Zr.*

† *Gu-ne-u*, long. *Hi-tschi-wi*, indeed.—*Zr.* The valley of the Conococheague was explored and settled about 1730, by Scotch-Irish pioneers, among whom were three brothers, by the name of Chambers. The site of Chambersburg at the confluence of Falling Spring and the Conococheague was built on by Joseph Chambers. The "Conococheague Settlement," suffered much from the Indians, after Braddock's defeat in 1755. Moravian itinerants visited the lower valley in Maryland, as early as 1748.

‡ *Ga-ne-u*, long. *P'tuk hanne*, a bend in a river.—*Zr.* An inspection of the map, will show the appropriate application of this euphonious Indian name. When John Harris settled on Paxton Creek, (see Paxton in this register) there were Shawanese planting at the mouth of the Conodogwinet, on the right bank of the Susquehanna.

dians, when halting along the creek to await the return of one of their companions.)

CONOQUENESSING, (a branch of the Allegheny, draining Butler County) corrupted from *Gunachquenésink*,* signifying, *for a long wag straight.*

CONOY,† (a small creek emptying into the Susquehanna in Lancaster County), corrupted from *Gunen*, signifying, *long.*

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* *Gu-ne-u*, long. *Scha-chach-ge-u*, straight.—*Zr.*

† This creek perpetuates the name of the *Conoy, Ganawese*, or *Piscataway* Indians who in 1700 entered the Province from the South, and settled "near the head of *Potomok*." For upwards of 40 years, we find their deputies participating in conferences held with Wm. Penn, or with the Proprietaries' Governors at Philadelphia, or on the Susquehanna. In 1705, (at which time they were reduced by sickness to a small number) they requested permission of Gov. Evans, through *Mawangy*, "the Indian Chief on Schuylkill," to settle among the Schuylkill Indians near *Tulpehocken*. Instead, however, they planted *some miles above Conestoga*, at *Connejahera*. Their village here was called *Dekanonga*, and the Governor states it to have been *nine miles distant from Pequea*. In 1719, the Conoy Town, we learn, was a halting-point for warriors of the Five Nations, as they returned north from marauds against the Catawbas of Virginia and the Carolinas. In June of 1733 the *Conoys* or *Ganawese* "living between Paxton and Conestoga," sent a messenger to Shikellimy of Shamokin, (for being tributaries of the Six Nations they looked to Shikellimy for counsel) to inform him of intelligence come to them, to the effect that the Governor of Virginia was about to send a party of armed men to cut them off for a murder committed within his jurisdiction, and charged to them.

In May of 1743, Gov. Thomas laid before the Board the following letter written by Thomas Cookson of Lancaster, at the instance of the Conoy Indians. "The Indians of the *Conoytown on the east side of Susquehanna*, in April last, sent me a message, signifying their having something to communicate to your Honor, and desired me to be at home on the 11th of the same month, on which day they came down to the number of fourteen. Having invited them into the house, *Old Sack*, their chief, spoke to the following purpose: We desire you to acquaint our brother the Governor, that our forefathers came from *Piscatua* to an island in Potomock and from there down to Philadelphia in old Proprietor Penn's time (May 1701) in order to show their friendship to the Proprietor;—that after their return they brought down all their brothers from Potomock to *Conejohala*, on the east side of Susquehanna, and built a town there,—that the Six Nations had told them there was land enough, they might choose their place of settlement any where about Susquehanna,—that accordingly they thought fit to remove higher up that river to the Conoytown where they now live; and on their first settling there, the Indians of the Six Nations came down and made their fire, and all the great men declared the fire of their kindling to be in token of their approbation of the settlement; but that now the land all around them being settled by white people, their hunting is spoiled, and they have been long advised by the Six Nations to leave their place and go higher up the river either at the mouth of *Canadagwinet* or of *Ju-*

COSHECTON, (a branch of the Susquehanna in the County of that name), corrupted from *Gischicchton*,* signifying, *finished, complete.*

COWANESQUE, (a branch of the Tioga in Tioga County), corrupted from *Gawunshesque*, signifying, *overgrown with briers, briery.*

CROOKED CREEK, (emptying into the Allegheny from the South-east in Armstrong County),—in Delaware, *Woak-hánne*,† i. e., *crooked stream*, the stream with large bends.

CROSS CREEK, (a branch of the Ohio, heading in Washington County). A creek bearing the same name empties into the Ohio from the West. The two are called the Cross Creeks—in Delaware, *Wewuntschi-saquick*, words signifying, *two streams flowing into a river at the same point from opposite directions.*

DELAWARE RIVER,‡ called by the Delawares *Lenape-wihittuck*, i. e., *the river of the Lenape.* Also *Kit-hánne*, (in Minsi Delaware *Gicht-hánne*) signifying, the *main stream* in its region of country.

DUCK CREEK, (in Delaware) called in early Indian deeds *Quing Quingus*,§ corrupted from *Quiquingus*, the Delaware name for the *mallard*, or common *wild duck.*

ELK CREEK, (emptying into the Susquehanna from the South, in Lycoming County),—in Delaware *Mos-hánne* or *Moos-hánne*,‖ i. e., *Elk-stream.*

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niada, or to *Shamokin*." In August of 1744, Shikellimy reported to the Governor that "the Conoy Indians having moved higher up to be nearer us, we desire to inform the Governor of it, and on their behalf give this string of wampum." In 1749 the Conoys were residing "among other Indian nations at Juniata." *Canawick*, represented the Conoys, in a private conference held by the Proprietaries' agents with the chiefs of the United Nations, at the house of Adam Yohe in Easton, Oct. 24, 1758. Bainbridge, at the mouth of the Conoy in Conoy township, is said to occupy the site of the last settlement of the Ganawese in Lancaster county.

* *Gi-schiech-en*, finished, done.—*Zr.*

† *Woak-tschin-ni* to bend. *Woak-tsche-u*, crooked.—*Zr.*

‡ *Len-na-pe*, an Indian. *Len-na-pe-wak*, Indians.—*Zr.* The Dutch who were the first Europeans to sail up the Delaware named it in contradistinction from the North River, *Zwydt* or *South River*. It takes its present name from Lord de la Ware, Governor of Virginia, who passed the Capes in 1610. *Kik-hi-can* and *Kik-hit-tuk*, a large river. *Kid-han-nünk*, in, or, at the large or main river.—*Zr.*

§ *Qui-quin-gus*, large ducks.—*Zr.* This name occurs in a deed executed to Wm. Penn, by certain Indian kings, Sachemakers (*Sa-ki-ma*, chief, king.—*Zr.*) at New Castle, the 2d day of 8 mo. 1685, for lands "from *Quing Quingus*, called Duck Creek unto Upland, called Chester Creek, all along by the west side of Delaware River, and so between the said Creeks backwards, as far as a man can ride in two days with a horse."

‖ *Moos*, a cow. *Moo-sak*, cattle.—*Zr.*

Elk Lick, (one of the sources of the Sinnemahoning in Potter County),—in Delaware, *Mosi-mahóni.*

Equinunk, (emptying into the Delaware from the south-west in Wayne County.) The word is Delaware, and signifies, *where articles of clothing were distributed.*

Fishing Creek, (emptying into the Bald Eagle from the South, in Clinton County,)—in Delaware, *Namees-hánne,** i. e., *fish-stream.*

Hockendauqua, (emptying into the Lehigh from the North-east in Northampton County), corrupted from *Hackiundochwe,*† signifying, *searching for land.* (*Note.* Probably some whites were observed by the Indians surveying or prospecting along this stream.)

Hoppeny Creek, (emptying into the Susquehanna from the West, in Wyoming County), corrupted from *Hobbenísink,*‡ signifying, *where there are wild potatoes.*

Juniata,§ an Iroquois word. The Delawares say *Juchniáda,* or *Chuchniada.* (*Note.* The Iroquois had a path leading to a Shawanese town on the Raystown branch of the Juniata, situated, I am told, on the site of Bedford.)

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* *Na-mees,* a fish. *Na-me-sac* fishes. *Na-mee-si-pook,* it tastes fishy.—*Zr.*

† *Ha-cki,* land. *Un-dooch-wen,* to come for some purpose.—*Zr.* Surveyor-General Eastburn's Map of the Forks of Delaware, drawn in 1740, notes three surveys on the Hockendauqua, one of 1800 acres, another of 1426 acres, marked *William Allen,* and a third of 1500 acres, marked *John Page.* These surveys were made prior to the walk of a day and a half in Sept. of 1737. *Lappawinzoe* (whose portrait was presented to the Historical Society of Pennsylvania, by the late Granville Penn,) at that time king of Hockendauqua, witnessed the walk in part, and expressed his dissatisfaction at the walkers in the memorable words—"No sit down to smoke—no shoot a squirrel; but lun, lun, lun all day long!" His village lay between Howell's grist-mill and the mouth of the Creek. Near it the tired walkers passed the night of the 19th and 20th of September, on the completion of a twelve hours walk, bivouacking before a blazing fire, while the Indians in the village below prolonged a cantico till into the hours of the early morning.

‡ *Hobbenac,* wild potatoes.—*Zr.*

§ Written also *Scokooniady, Choniata* and *Chiniotta.* "Shikellimy then asked the Proprietor (Thos. Penn) whether he had heard of a letter which he and Sassoon (Allummapees) had sent to John Harris to desire him to desist from making a plantation at the mouth of *Choniata,* where Harris had built a house and is clearing fields. They were told that Harris had only built the house for carrying on his trade,—that his plantation at Paxton is his place of dwelling, and it is not to be supposed he will remove from thence. Shikellimy said he had no ill will to John Harris, it not being his custom to bear any man ill will, but he is afraid that the warriors of the Six Nations when they pass that way may take it

KENJUA, (a branch of the Allegheny, heading in McKean County), corrupted from *Kintschuak*, signifying, *they gobble*. (*Note.* The creek was evidently a resort of wild turkeys, the name it bears alluding to the *gobbling* with which the turkey-cock responds to the call of his mate.)

KIGISCHGOTAM, corrupted from *Kikischcotam*,* Delaware for *katy-did.*

KIKITSCHIMUS, (Duck Creek) corrupted from *Kikitschimus*,† Delaware for *wood* or *tree-duck.*

KISHICOQUILLAS,‡ (emptying into the Juniata from the North, in Mifflin County), corrupted from *Gischichgakwalis*, signifying, *the snakes are already in their dens;* compounded of *gischi*, already —*achgook*, snakes—and *walieu*, in dens.

KISKIMINETAS or Conemaugh, (a branch of the Allegheny dividing Armstrong and Indiana Counties from Westmoreland), corrupted from *Gieschgumanito*,§ signifying, *make daylight!* (*Note.*

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ill to see a settlement made on lands which they have always desired to be kept free." *Minutes of Prov. Council, June* 19, 1733.

"Bro. Onas! The Dutchman on *Scokooniady* claims a right to the land merely because he gave a little victuals to our warriors, who stand very often in need of it. This string of wampum serves to take the Dutchman by the arm and to throw him over the big mountain within your borders. We have given the River *Scokooniady* for a hunting-place to our cousins the Delawares, and our brothers the Shawanese, and we ourselves hunt there sometimes. We therefore desire you will immediately by force remove all those that live on the river of *Scokooniady.*" *Council of Onondaga to Gov. Thomas, April* 9, 1743.

The Shawanese town alluded to in Mr. Heckewelder's note, may have been the "Shawanese Cabins," noted on Scull's Map, and situate about 8 miles west of Raystown, on the Raystown branch of the Juniata.

* *Ki-gisch-go-tum*, green grasshopper.—*Zr.*

† *Gi-gi-tschi-mu-is*, a summer-duck.—*Zr.*

‡ In an enumeration of Indians residing within the Province, furnished to Government by Jonah Davenport and James Letort, traders, in October of 1731, *Ohesson* is mentioned as an Indian town on *Choniata*, 60 miles from Susquehanna, inhabited by 20 families of Shawanese, numbering 60 men, and *Kissikahquilas*, their chief.

Conrad Weisser writes from Aughwick, Sept. 3, 1754, as follows: "I also condoled with the Indians in the name of this Government over the death of the Shawanese chief, who died at Capt. McKee's in Paxton, last month. His name was *Kissakoochquilla.*

§ *Gisch-gu*, day. *Gisch-que*, to-day. *Gi-scha-pan*, it is day-break. *Ma-ni-toon*, to make.—*Zr.* "On Conemaugh Creek there are three Shawanese towns, 45 families, 200 men, and *Okowela* their chief." *Report of Jonah Davenport and*

Probably the word of command given by a warrior to his comrades at night, to break up camp and resume the journey or war-path.)

KITTANNING,* (the County-seat of Armstrong), corrupted from *Kit-hánne*, in Minsi Delaware, *Gicht-hánne*, signifying, *the main stream*, i. e., in its region of country.

LACKAMISSA, (corrupted from *Legau-miksa*,† signifying, *sandy soil.*

LACKAWANNOCK, (emptying into the Susquehanna from the North-east in Luzerne County,) corrupted from *Lechauwáh-hannek*,‡ or *Lechau-hánnek*, signifying, *the forks of a stream.*

LACKAWAXEN, (a branch of the Delaware in Wayne and Pike Counties), corrupted from *Lechauwésink*, signifying, *where the roads part*—at the forks of the road.§

LEHIGH RIVER, called by the Delawares *Lechauwéeki*, *Lechauwiechink*, or *Lechauwékink*,‖ signifying, *where there are forks.* This

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Lewis Lebert, Oct. 29, 1731. "*Aug.* 25, 1748. Crossed *Kiskeminetas Creek*, and came to Ohio, that day traveling 26 miles."—*Weisser's Journal to Logstown.*

* On the alluvial flat on the left bank of the Allegheny, where Kittanning was laid out in 1804, there stood in Colonial times an Indian village of the same name, and through it passed a great trail called the "*Kittaning Path*," by which the Indians of the West communicated with those of the Susquehanna country. Scull's Map calls it "the Ohio Path." In August of 1756, Col. John Armstrong fitted out an expedition at Fort Shirley, and attacked and burned the 30 houses which composed the Indian town of Kittaning "on Ohio," then the head-quarters of the Delaware war-chief, Capt. Jacobs.

† *Le-kau*, sand.—*Zr.*

‡ *L'chau-hanne*, the fork of a river or stream.—*Zr.*

§ The head-line of the so-called "walking purchase," run by Surveyor General Eastburn at right angles to the line of the walk, extended from the "five chestnut-oaks cut with the Proprietaries' initials and the year 1737, at the end of the day's and a half walk through a mountainous barren country abounding in pines" to a tree *near the mouth of the Lackawaxen*, on Delaware, marked with the letter P.

‖ *Le-chau-woak*, a fork. *L'chau-wa-quot*, a sapling with a fork. *L'chau-wie-chen*, the fork of a road. *L'chau-henne-wall*, the forks of streams. *Lal-chau-wu lin-scha-ja*, the forks of the fingers. *Lal-chau uch-si-ta-ja*, the forks of the toes.—*Zr.* The Lehigh River is noticed in records of the Province as early as 1701. On the 21st of March of that year, the Proprietary and Governor informed the Council "that a certain young Swede arriving from *Leckay*, brought intelligence that on 5th day last some young men going out a hunting at that place, heard the frequent report of fire-arms, which made them suspect that the Senecas were coming down among them." "*March* 31, 1701. The Proprietary and Governor acquainted the Board that despite a law prohibiting all persons to trade with the Indians in this

name was given to the River, because through it struck an Indian path or thoroughfare coming from the lower parts of the Delaware country, which thoroughfare, on the left bank of the River, *forked off into various trails*, leading North and West. The word *Lechauwékink*, was shortened into *Lecha*, the name still in use among the descendants of German settlers,—of which abbreviation *Lehigh* is a corruption.

Lechau-hánne, literally a *forked stream*, is the word also applied by the Delawares to the angle or wedge of land lying between the confluence of two streams. *The forks*, most frequently alluded to in early records of Provincial Pennsylvania, are those of the Delaware and its *West Branch* or Lehigh—called the *Forks of the Delaware.*

Lechauwítank, the place at or within the forks, was the name given by the Delawares to the site of Easton, and then to the town.

Province, but such as dwell and reside therein, and have a license from the Governor,—John Hans Stiehlman, said to live in Maryland, and to have no such license, followed a close trade with the Indians of this Province, not only at Conestoga, but had been endeavoring to settle a trade with those at *Lecha*, the *Forks of Delaware*, to the great prejudice of the trade of this Province, for which reason the Governor had seized such of his goods as were going to *Lechay*." To John Hans, the Governor thereupon wrote as follows: "Thy present management of the Indian trade is directly contrary to our laws. I have therefore stopped thy goods intended for *Lechay*, till according to thy frequent engagements thou come hither thyself and give further satisfaction than thou hast yet done

"Thy friend, WILLIAM PENN."

"*July* 25, 1701. The Proprietary and Governor ordered that Menangy, Indian chief on Schuylkill, *Oppemenyhook, Chief on Lechay*, and Indian Harry of Conestoga be sent for to consult with about passing a law to prohibit all use of rum to the Indians of their nations."

"Last week thy son, Judge Mompesson, and myself went to Pennsbury to meet one hundred Indians, of which nine are kings. *Oppewanumhook* (Oppemenyhook?) the chief, with his neighbors, who came hither to congratulate thy son's arrival, presented nine belts of wampum for a ratification of peace, and had returns accordingly."

James Logan to William Penn, Philadelphia, 14th 1 month, 1710.
Memoirs of the Hist'l Society of Penn'a, Vol. IX.

The "Indian Ford," alluded to above, crossed the Lehigh at the head of the island opposite the works of the "Bethlehem Iron Company," and was included in the purchase of 500 acres made by the Moravians of Abraham Taylor in February of 1756. When, in 1745, a road was laid out from the grist-mill at Bethlehem, to the terminus of the King's Road from Philadelphia at Irish's stone quarry, the "Indian Ford" was included in the survey.

LICKING CREEK, (a branch of the Potomac heading in Bedford County). In Delaware, *Mahonink*, signifying, *where there is a lick.*

LITTLE BEAVER, (a branch of the Ohio in Beaver County). In Delaware, *Tank-amochk-hánne*, i. e., *little beaver-stream.*

LITTLE BRIER, (in Jefferson County?) In Delaware, *Tanga-wunsch-hánne* i. e., *little brier stream.*

LITTLE CONEMAUGH, (a branch of the Conemaugh or Kiskiminetas in Cambria County). The Delawares called it *Gunamóchki,** *the little otter.*

LITTLE MOSHANNON, (a branch of the Moshannon in Centre County). In Delaware *Tankimoos-hánne*, i. e., *little elk stream.*

LITTLE SCHUYLKILL, Beaver, or Tamaque Creek, (a branch of the Schuylkill in Schuylkill County). In Delaware, *tamaque-hánne*, i. e., *beaver stream,*—a stream across which the beaver throws a dam and builds his lodge.

LOYALHANNA,† (a branch of the Conemaugh or Kiskiminetas in Westmoreland County), corrupted from *Lawcel-hánne*, signifying, *the middle stream.*

LOYALSOCK,‡ (a branch of the Susquehanna in Lycoming County), corrupted from *Lawi-saquick*, signifying the *middle creek*, i. e., a creek flowing between two others.

LYCOMING,§ (a branch of the Susquehanna in Lycoming County), corrupted from *Legaui-hánne*, signifying *sandy stream.* The Delawares called it invariably by this name.

MACUNGY, (a township in Lehigh County) corrupted from *Machk-ánschi*,‖ signifying, *the feeding place of bears.*

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* *Gun-na-moochk*, an otter,—*Zr.* Compounded of *gu-ne-u* long and *a-moochk* a beaver.

† *Le la-wi*, the middle. *Lawi-lo-wan*, mid-winter. *La-wit-pi-cat*, mid-night. *La-wu-linsch-gan*, the middle finger. *La wu-linsch*, the middle or palm of the hand.—*Zr.*

‡ Count Zinzendorf was at the Indian town of *Ots-ton-wa-kin*, at the mouth of the Loyalsock, in October of 1742,, said town at that time being the residence of Madame Montour. (See Memorials of the Moravian Church, Vol. 1, p. 80, for the Count's narrative.)

§ Written Lycaumick on Scull's Map. *French Margaret's Town*, stood on the right bank of the creek, near its outlet.

‖ *Machk*, a bear. *Mach-qui-ge-u*, plenty of bears. *Mach-quik*, there are bears plenty.—*Zr.* The region of country drained by the Little Lehigh and its tributaries (since 1812 in Lehigh County) embracing the townships of Upper and Lower Macungy and Salsburg, was called *Macaunsie* and *Macpanusic* prior to 1735, and

MEECH-HÁNNE,‖ (signifying, *the main stream;* a name applied to the *largest* of several affluent streams, prior to their confluence. This was the name given by the Delawares to the main branch of the Lehigh, (between Luzerne and Monroe), it being larger than either the *Toby-hanna*, or the *Tunk-hanna*, its other sources.

MECHEEK-MENÁTEY,* i. e., *the Great Island*, the name in use among the Delawares.

MAHANOY,† (a branch of the Susquehanna in Northumberland County), corrupted from *mahoni, a lick.*

MAHANTANGO,‡ (a branch of the Susquehanna between Dauphin and Northumberland Counties), corrupted from *Mohantango*, signifying, *where we had plenty of meat to eat.*

MAHONING,§ (a branch of the Lehigh, heading west in Carbon County), corrupted from *Mahonink*, signifying, *where there is a lick, at the lick. Mahoni* is Delaware for *a lick, mahonitty* signifies, *a diminutive lick*, and *mahon-hánne, a stream flowing from or near a lick.*

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was already then in part well settled by German immigrants. In March [illegible] year, "sundry of the inhabitants of Bucks living near and at *Macaunsie*, in a petition to Gov. Gordon, set forth the great necessity of a public road from their settlements to *Goshen-hoppen*," a return of which road was made in January of 1736. The Moravians labored in the Gospel among the Germans of Macungy as early as 1742, in July of which year Gottlieb Pezold, of Bethlehem, occupied that field. It was one of the few outside of their own settlements in which they effect a permanent footing. In 1747 they organized a congregation among the settlers near the South Mountain, five miles South-west from Allentown, and also established a school, which was in operation until 1754. About this time Salsburg township was erected. In 1761 the Moravian village within its bounds was named *Emmaus*, now a station on the East Penn R. R.

‖ *Me-cheek* and *Mach-we-u*, great, large. *Meech-gi-lük*, the large one. *Meech-han-ne*, a large stream.—*Zr.*

* *Me-na-tey*, and *Me-na-tew*, an island.—*Zr.* This island lies in the West Branch of the Susquehanna, in that long stretch of the river, called *Queniscka-schachki*, not far from Dunnstown, Lycoming County. It was a favorite resort of the Indians and lay on one of the great thoroughfares of the Delaware Country.

† Zinzendorf, on his way to Shamokin in Sept. of 1742, named the Mahanoy *Leimbach's Creek*, for Henry Leimbach, of Oley, one of his fellow-travelers.

‡ The Count on the same journey named the Mahantango, *Benigna's Creek*, in honor of his daughter.

§ Compounded of *Mahoni*, a lick, and *ink* or *ing*, the local suffix. This name was a very common one for rivers and places in the Delaware country, along which or where the surface of the ground was covered with saline deposit or efflorescence, provincially called "*licks*" from the fact of deer and elk frequenting them and *licking* the saltish earth.

MAKERISK-KITTON.* This name, written also *Makeusk-kitton*, *Makerisk-hickon* and *Makeerick-kitton* in early Indian deeds, denotes, I am inclined to believe, a spot either on the bank, or in the bed of the Delaware;—which conjecture I base on the termination *kitton*, evidently intended for *kit-hánne* or *gicht-hanne*, signifying *the main stream.*

MANAHAN, (a branch of the Yellow Breeches in York County), corrupted from *menéhund*,† signifying *where liquor had been drunk.*

MANALTIN, corrupted from *menaltink*, signifying, *where we drank liquor to excess.*

MANATAWNY,‡ (a branch of the Schuylkill in Berks County), corrupted from *menháltanink*, signifying, *where we drank liquor.*

MANAYUNK,§ corrupted from *mene-iunk*, signifying, *where we go to drink—our place of drinking liquor.*

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* The name occurs in the deed executed by the Indians to Wm. Markham, (Penn's deputy,) on the 15th July, 1782, (the oldest Indian deed on record), in which indenture the tract of land conveyed to the Proprietor is described as "lying in the Province of Pennsylvania, beginning at a certain white oak on the land now in the tenure of John Wood, and by him called the Gray Stones over against the falls of Delaware River, and so from thence up by the River's side to a corner marked spruce-tree with the letter P, at the foot of a mountain, and from the said corner marked spruce-tree along by the ledge or foot of the mountains, west north-west to a corner white-oak marked with the letter P, standing by the Indian path that leads to an Indian town called *Playwickey*, and near the head of a creek called *Towsissinock*, and from thence westward to the Creek called *Neshamony's Creek*, and along by the said *Neshamony's Creek* unto the river Delaware, alias, *Makerisk-hickon*, and so bounded by the said *main river*, to the said first-mentioned white-oak in John Wood's land." This purchase situate within the great bend of the Delaware, and between the falls opposite Trenton and the Neshaminy, was made by Markham for Penn's private use, and became the seat of the *Manor of Pennsbury.*

The curious instrument from which the above recital of boundaries was taken is in the possession of the Historical Society of Pennsylvania.

† *Me-nee-ton*, to spend in drinking. *Me-neel*, drink. *Mee-neet*, a drunkard. *Me-ne-woa-can*, drinking.—*Zr.*

‡ Manatawny is mentioned in official records as early as July of 1707. In May of 1728 it was the scene of a collision between the settlers and some Shawanese who had come down from *Pechoquealin* armed, and with a Spanish Indian, as it was thought, for their Captain. Many of the back inhabitants in consequence quitted their houses, being under apprehension of numbers of foreign Indians, Twightwees or Flatheads, coming to attack them, and several Palatine families gathered together in a mill near New Hanover, there to defend themselves.

§ Occurs in the deed cited under Chester River, in this register.

MASGEEK-HÁNNE,* *swamp-stream*, the name given by the Delawares to a run flowing through the swamp of the Broad Mountain in Monroe County.

MAUCH CHUNK, corrupted from *machk-tschunk*,† signifying *bear-mountain*, or strictly, *where there is a mountain, the resort of bears.*

MAXATAWNY,‡ (a branch of Saucon Creek in Berks County), corrupted from *machksit-hánne*, signifying *bear's path stream*,—the stream along which bears have beaten a path.

MENIOLOGAMEKA,§ the name of an Indian village on the *Achquoanschicóla*, at the northern base of the Blue Mountain, near Smith's Gap.

MESHOPPEN, (emptying into the Susquehanna from the North in Wyoming County), corrupted from *maschápi*,‖ signifying, *glass-beads*, a name given by the Indians to commemorate a distribution of such trinkets, made somewhere on the bank of the stream.

MINISINK, corrupted from *Mins-ink* or *Minissink*, signifying, *where there are Minsies*, i. e., the home or country of the Minsies.¶

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* *Mas-keek*, a swamp. *Mas-ke-kunk*, in the swamp.—*Zr.*

† *Machk*, a bear. *Wach-tschu*, a mountain. *Wachtschuwall*, mountains. *Wachtschunk*, on the mountain.—*Zr.*

‡ Also the name of a township in Berks, in which, at the house of Jacob De Levan, a French Huguenot, Zinzendorf preached in 1742. Scull's Map notes Delevan on the road from Easton to Reading, about six miles West of Mertztown.

§ See Memorials of the Moravian Church, Vol. 1, p. 35. Heckewelder in his Narrative states that the word implies *a rich spot of ground surrounded by barren lands.*

‖ *Ma-scha-pi*, corals, beads. *Woop-a-schapi-all*, white beads.—*Zr.*

¶ Early records assign this division of the Lenape, to the North-eastern wilds of the Province, within the country which is called on old maps "the land abounding in the sugar tree." The upper valley of the Delaware, however, was pre-eminently the home of the Minsies, (the historic Minsinks,) where they built their towns, planted their corn and kindled their council fires, and whence they set out on the hunt or on the war-path. The *Minsies*, *Monseys*, or *Muncys*, were the most warlike of their people, and proverbially impatient of the white man's presence in the Indian country. The murder of one Wright at John Burt's house in Snaketown, in Sept. of 1727, was the act of *Minsies*, and subjects we are told of Kindassowa, who resided "at the Forks of the Susquehanna above Mechayomy." The following notice of the physical peculiarities and traits of these mountaineers, is copied from a paper, in the hand-writing of Mr. Heckewelder. "According to my observation and judgment of Indian tribes, the Minsies have a peculiarity which signalises them from other nations or tribes; and I have seldom failed in pointing them out among a crowd, where they, Delawares and Mohicans were to-

MOHULBUCTEETAM, now Mahoning Creek, (a branch of the Allegheny in Armstrong County), corrupted from *Mochoel'pakiton*,* signifying, *where canoes are abandoned*, i. e., the head of navigation.

MONOCASY, (a branch of the Lehigh in Northampton County), corrupted from *Menágassi*, or *Menakessi*, signifying, *a stream with several large bends.*†

MONODY, (a branch of the Swatara in Dauphin County), corrupted from *Menatey*, signifying, *an island.*

MONONGAHELA, corrupted from *Menaungehílla*, a word implying *high banks or bluffs, breaking off and falling down at places.*

MOSELEM, (a branch of Maiden Creek in Berks County), corrupted from *Meschilameek-hánne*,‡ signifying *trout stream.*

MOSHANNON, (emptying into the Susquehanna from the Southwest, between Clearfield and Centre Counties), corrupted from *Mooshánne*, i. e., *elk stream.*

MUNCY CREEK,§ (an affluent of the Susquehanna in Lycoming

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gether. The principal distinguishing marks with me, are—robust or strong-boned, broad faces, somewhat surly countenances, greater head of hair and this growing low down on their foreheads, short, round-like nose, thick lips seldom closed, or rather having their mouths generally somewhat open, which, as I am inclined to believe, may be owing in some measure to an awkward custom of this people, who, instead of pointing to a thing or object with their hands or fingers, as other Indians do, generally draw out their mouths or lips in the desired direction. They are averse to manners, prone to mischief and friends of war. Their natural complexion is dark, more so than any Indians I have yet seen, but being within these twenty last years much mixed by intermarriages with other tribes, their color has become lighter or fairer."

"From the Falls of Delaware River the Indians go in canoes up the said river to an Indian town called Minisinks, which is accounted from the Falls about 80 miles; but this they perform by great labor in setting up against the stream. I have been informed that about Minisinks by the river-side, both in New Jersey and Pennsylvania are great quantities of exceeding rich open land which is occasioned by washing down of the leaves and soil in great rains from the mountains." A True Account of Pennsylvania and New Jersey, by Thomas Budd, 1685.

The settlement of "the Minisinks" by whites from Esopus prior to the purchase of the Indian claim, (ostensibly consummated by the "one and a half day's walk," in the autumn of 1737) was one of the grievances that alienated the Delawares from the English, and provoked the war of 1755.

* *A-mo-chool*, a canoe. *Pa-ki-ton*, to throw away.—*Zr.*

† *Menagachsink*, was the name given by the Delawares to the site of Bethlehem at the mouth of the Monakasy.

‡ *Me-schi-la-meek*, a trout. *Ma-schi-la-me-quak*, trouts.—*Zr.*

§ Called *Ocochpocheny*, on Scull's Map. Zinzendorf and his companions were

County), corrupted from *Mins-ink*, signifying, *where there are Minsies.*

NESCOPEC, (emptying into the Susquehanna from the East in Luzerne County), corrupted from *Neskchoppeek*,* signifying *black, deep and still water.*

NESHAMINY, (a branch of the Delaware in Bucks County), corrupted from *Nischam-hânne*,† signifying *a double stream*, i. e., a stream formed by the confluence of two branches.

NESHANNOCK, (emptying into the Beaver from the North in Lawrence County), corrupted from *Nishannok*, signifying, *both streams, two adjoining streams.*

NESQUEHONING, (emptying into the Lehigh from the West, in Carbon County), corrupted from *Neska-honi*, signifying, a *black lick.*

NIPPENOSE, (draining Nippenose Bottom, and emptying into the Susquehanna from the South, in Lycoming County), corrupted from *Nipeno-wi*,‡ signifying, *like the summer*, a name indicating a warm and genial situation.

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the first Moravians to cross Muncy Creek. It was in September of 1742. In the afternoon of Sunday, Aug. 26, 1753, we launched our canoe and paddled up the river. Four miles above Shamokin we came to *Logan's* place. The few Indians who reside here informed us that he had gone to the Seneca country. In one of the cabins there lay a Shawano dying of small-pox. The poor fellow had just returned with two *Tudelars* from an unsuccessful expedition against the Catawbas, in which the captain of his company, an Oneida, and four other comrad lost their lives. On the 27th we arrived at *John Shakellimy's* hunting-lodge (*quere*, at the mouth of Warrior's Run?). The Shawanese here gave us a friendly reception, supplying us also with bear's meat, in return for which Bro. Grubé made the children a present of dried apples. After dinner we came to the mouth of *Muncy Creek*, 40 *miles above Shamokin.* As the Susquehanna was high and the current rapid, we left our canoe in care of an Indian acquaintance, shouldered our packs, and keeping along the bank of the river, arrived at *Otstonwakin* in the evening.—*Journal of Mack and Grubé from Bethlehem to Quenischaschachki.*

* *Neesk-i-u*, black. *Tup-peck*, a spring, a well.—*Zr.*

† *Nis-chi*, two. *Ni-schi-nach-ke*, twenty. *Ni-sche-cat*, double.—*Zr.* The name occurs in the deed of July 1682, cited under *Makerisk-hitton.* When in July of 1742, Zinzendorf inaugurated a work of home-missions in the rural districts of the Province, he sent John Okely, of Bethlehem, to preach to the English settlers on the Neshaminy. His appointments were probably at Hartsville, a small village on the Willow Grove Turnpike, about six miles south from Doylestown, not far from the Neshaminy Church and the "Log College," both of which were in charge of the Rev. William Tennent.

‡ *Ni-pen*, summer. *Ni-pin-ke*, in the summer. *Ni pe-na-cheen*, the summer-hunt.—*Zr.*

NOCKAMIXON, (a township in Bucks, bordering on the Delaware), corrupted from *Nochanichsink*,* signifying, *where there are three houses.*

NOLAMÁTTINK,† signifying, *where the silkworm spins,—the silkworm lands,*—was the name given by the Delawares to that part of the "Nazareth tract," on which Gnadenthal and Christian's Spring lay,—and which abounded in the mulberry.

OHIO. (*Note.* Having always failed to satisfy myself that this name was an Indian word, (excepting perhaps as an *abbreviation*), I will proceed to state my views on its probable origin, based upon observation and hearsay, during my residence among the Indians of the Ohio country. There were persons who would have had me believe that *Ohio* signified "*the beautiful river,*" and others, "*the river r d with blood,*" or "*the bloody river.*" This diversity of interpretation exciting my curiosity, I took special care to arrive at a true solution of the problem, by all the means at hand,—by questioning intelligent Indians, and by giving close attention to their conversation, whenever its subject was this river, or any event that had occurred along its course. That an Indian word of but four letters should be so comprehensive as to express the complex idea *beautiful river,* or *bloody river,* I could never concede. Could it even have embraced so much, I was totally at a loss to which of the Indian languages to assign it. The latter designation, furthermore, I knew to be a figurative one, and suggestive of the bloody wars that had been conducted from time immemorial within the country washed by the Ohio and its tributaries.

Only when conversing with traders, or white travelers, to whom the word was familiar, would the Indians, in naming the river in question, call it the *Ohio;* invariably, however, emphasizing the *antepenult,* viz: *O-hi-o,* and *not the penult,* as we do. This circumstance satisfied me that the word was not in the vocabulary of the Lenape or Delawares. Among themselves, the Indians always called the river *Kit-hánne* (in Minsi Delaware, *Gicht-hánne*) which

* *Na-cha,* three. *Wik,* a house. *Na che-nach-ke,* thirty. *Zr.*

† *Ne-lo-ma-to-s,* the silk-worm.—*Zr.* In June of 1752, Philip C. Bader, who was conducting the culture of the silk-worm at Bethlehem, transferred his cocoonery to Christian's Spring, where mention is made of it as late as 1755. *Quere.* Did the Delawares name the place from this circumstance?

signifies the *main stream*, i. e., in its region of country;* -a name which is perpetuated in *Kittanning* (once the site of an Indian town on the Allegheny,) corrupted from *Kit-hannink*, signifying *at* or *on the main stream*, i. e., the *town at* or *on the main stream* of its region of country. Thus much for the name of the river in question current among the Delawares,—which name I hold to be the *national* or *historical* one. Next, as to the origin of the name *Ohio* current with us. In tracing this it will be necessary for me to adduce a series of words from the Delaware, all of which have a bearing on the question under consideration. I borrow both from the *Unami* and *Minsi* dialects.

Unami.	*Minsi.*
Ohui, very; when prefixed, written *Ohi*.	*Áchwi*, very.
Opeu, opsit, white.	*Wapeu, wapsit*, white.
Opíechen, it looks white.	*Wapíechen*, it looks white.
Ohiopiechen, it is of a whitish color.	*Wahowapiechen*, it is of a whitish color.
Opeléchen, white, bright.	*Woapeléchen*, white, bright.
Opeek, white with froth.	*Wapeek*, white with froth.
Ohiópeek, very white with froth, or white-caps.	*Achwiwápeek*, very white with froth, or white-caps.
Ohiophánne, a very white stream.	*Achwiwoaphánne*, a very white stream.
Ohiopeekhánne, a very deep and white stream, whitened all over with white-caps.	*Achwiwapeekhánne*, a very deep and white stream, whitened all over with white-caps.

These words, in connection with what I shall proceed to relate, will, I think, be sufficient to convince the reader of the plausibility if not of the correctness of my theory, that the name *Ohio* is only the fragment of an Indian word or words, which in their entirety were used by the Delawares, to describe *a certain condition* of the *main river* (*kit-hanne*) of their western country,—but *not as its name*. The Ohio being often wide, deep and with no perceptible current in its course for miles, the slightest wind that blows up stream, invariably covers its surface with what are provincially called *white-caps*. I have seen the river, when under the influence of a westerly or south-westerly wind, (the prevailing winds of the country) in

* See *Kittanning*, in this register.

this condition for several days in succession, so that my Indian companions and myself would be obliged to haul our canoes on shore, well knowing that navigation on the river, when covered with white-caps, was perilous. On such occasions the Indians never failed to apply one or another of the above quoted words to the condition of the river—ejaculating "*juh Ohiopiéchen!*" "Lo! it is of a whitish color!" or, "*Ohiopeek!*" "it is very white!" or "*Ohiophanne!*" "the stream is very white!" and at points where they supposed the river to be very deep, they would exclaim "*Kitschi Ohiopeekhanne!*" i. e., "verily this is a deep and white stream!"

Thus much for the derivation of Ohio. Its fragmentary form is easily accounted for. We owe it to the traders and settlers along the frontiers. The former penetrated the Indian country solely for gain; the latter were generally an illiterate class, and both were satisfied in communicating with the natives, by words (however incorrectly or carelessly spoken) which sufficed to render themselves intelligible. Whenever possible, they would abbreviate Indian words, or adapt them to their powers of enunciation. To such a degree was this corruption of language practised, that the Indians would even indulge in incessant laughter at the quaintness and impropriety of speech made use of by their white visitors.

On their return to the settlements, the traders would report where they had been, and thus ingraft *their* names of streams and places upon the vocabulary of the whites. In this way, I presume to account for the origin of the name *Ohio*.

Ohiopile, (the falls or rapids of the Youghiogheny in Fayette County), corrupted from *Ohiopéhelle*, signifying, *water whitened by froth* by its rapid descent over rocks and stones.

Oley, (a township in Berks County), corrupted from *Olink*, or *Olo* (also *Wahlink*, or *Wahlo*,* signifying *a hole, a cavern, a cell*, or "*cache;*" also a *cove*, that is, a tract of land encompassed by hills.

Oswaya, (a tributary of the Allegheny in Potter County), corrupted from *Utschéja*,† signifying, *the place of flies*.

Paint Creek, (a branch of the Conemaugh or Kiskiminetas,

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* *Woa-lac*, a hole. *Wal-he-u*, he is digging a hole.—*Zr.*

Oley was one of the first fields of Moravian religious activity in the Province of Pennsylvania.

† *Ut-sché* a fly, *ut-sche-wak*, flies.—*Zr.*

in Cambria County), called by the Delawares *Wallamink*, signifying *where there is paint.*

PAXTON, (emptying into the Susquehanna from the East, at Harrisburg), corrupted from *Peekstank*,* signifying, *where the waters stand*—the place of dead water, whether in a stream, or pool, or lake.

PENNYPACK,† (emptying into the Delaware in Philadelphia County), corrupted from *Pemápeek*, signifying, *a body of water with no current*, whether a stream, a pool, or lake.

PEQUEA,‡ (emptying into the Susquehanna in Lancaster County), corrupted from *Picueu*, a Shawano word.

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* *Tup-peek*, a spring, a well, standing water. *Hanne*, a stream. *Onk*, *ank*, *ink*, *nk*, and *k*, local suffixes.—*Zr*. The name is written also *Peshtang* and *Pestank* in early official papers. "*July* 25, 1709, the chiefs of several nations living on the Susquehanna at *Peshtang*, *above Conestoga*, met Gov. Gookin in council at Philadelphia." In 1726 John Harris, a Yorkshireman, settled at the mouth of Paxton Creek, traded largely with the Indians by whom he was surrounded, cleared a farm, and kept a ferry. "Harris' Ferry over the Susquehanna," became an important outpost in the Province. John Harris, Jr., born on the Paxton in 1726, inherited from his father 700 acres of land, on a part of which Harrisburg was laid out in 1785. Paxton Township was erected in what was then Lancaster County, in 1729. Its first settlers were Scotch immigrants from the north of Ireland (Scotch-Irish), who, in order to protect their frontier-places against the Indians, on the opening of hostilities, organized a company of rangers. To these belonged the "Paxton Boys" who exterminated the last of the Conestogas on their hereditary seats in Manor Township, Lancaster County, in December of 1763.

† In a letter to James Logan, written at Pennsbury House, the 22d day of 6th month, 1700, Penn directs him in these words, "Urge the Justices about the bridge at *Pemepecka* and *Poquessin* forthwith for a carriage, or I cannot come to town."—*Memoirs of the Historical Society of Penn'a., Vol. IX.*

The name of this stream occurs for the first time in deeds, in one executed by four Indian Shakamakers on the 14th day of the 5th month, 1683, to Wm. Penn, for "lands lying between Manaiunk, alias Schuylkill, and *Pemmapeka Creek*."

‡ Written in early records *Pequehan*, and *Peckquea*, was already before 1707 a settlement of Shawanese (*Southerners* or *South-men ; Scha-wa-ne-u*, south, *Sha-wa-ne-munk*, southward, *Sha-wa-noch-que* a Shawano woman.—*Zr.*,) at the mouth of the Creek of that name, and the residence of Martin Chartiere, a well-known trader and interpreter, but "late French glover of Philadelphia." When Gov. Evans, in June of 1707, visited the Indians on the Susquehanna, he was conducted to *Pequea* by *Opessah*, the Shawano Chief, and on his entrance into the town saluted by a volley of small arms. Swiss immigrants settled a tract of 10,000 acres on the North side of Pequea Creek in 1710. In order to secure the good will of the neighboring Indians for these strangers, Gov. Gookin met them in conference at Conestoga in June of 1711, and addressed them through Indian Harry, as follows:

PERKIOMEN, a branch of the Schuylkill in Montgomery County), corrupted from *Pakihmomink*,* *Pakiomink*, signifying, *where there are cranberries*, the place of cranberries. *Pakihm*, in Delaware, a *cranberry*.

PINE CREEK, (a branch of the Susquehanna between Lycoming and Clinton Counties.) In Delaware *Cuwenhánne*, i. e., *pine stream* —a stream flowing through pine lands.

PITTSBURG. The Delawares called the site of this city, after its occupation by the French, *Menachk-sink*, which signifies, *where there is a fence*, or an *enclosure*. *Menachk*,† is an enclosed spot of ground, a place secure against entrance, hence equivalent to a *fortification*.

PLAYWICKY,‡ corrupted from *Plaeuwikichtit*, signifying, *the home or habitation* of Indians of the *Turkey tribe*.

PLUM CREEK, (the North branch of Crooked Creek in Armstrong County.) In Delaware, *Sipuas-hánne*, i. e., *plum stream*. *Sipuássink*, signifies, *where there are plums*.§

POCONO, (emptying into McMichael's Creek in Monroe County), corrupted from *Poco-hánne* signifying, a *stream between mountains*.‖ Broad Mountain received the name *Pocono*, from this creek.

POHOPOCO, or Big Creek, (emptying into the Lehigh from the North-east, in Carbon County), corrupted from *Pochkapochka*, sig-

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"Gov. Penn on all occasions being willing to show how great a regard he bears to you has sent this small present (50 lbs. of powder, 1 piece of Stroudwaters, 1 piece of duffels and 100 lbs. of shot) to you, and hath required me to acquaint you that he is about to settle some people upon the branches of Potowmack, and doubts not but that the same mutual friendship which has all along as brothers passed between the inhabitants of this government and you, will also continue betwixt you and those he is about to settle. Furthermore he intends to present five belts of wampum to the Five Nations, and one to you of Conestoga, and requires your friendship to the *Palatines settled near Pequea*."

* Occurs the first time in a deed executed by *Manghoughan*, at Philadelphia, the 3d day of 4th month, 1684, in which he makes over all his land on *Pahikihoma* to William Penn, "in consideration of two matchcoats, four pair of stockings, and four bottles of cydar."

† *Mee-nachk*, a fence, a fort. *Me-nach-gink*, in the fence. *Me-nach-gak*, a fence-rail.—*Zr.*

‡ Occurs in the deed of July, 1684, cited under *Makerish-kitton*. *Pla-e-u*, a turkey. *Wik*, a house.

§ *Si-pu-o-man-di-can*, wild plums.—*Zr.*

‖ *[illegible]-a-wach-ne*, a creek between two hills.—*Zr.*

nifying, *two mountains bearing down upon each other with a stream intervening,*—as is the case at the *Water-gap.**

POKETO, (emptying into the Allegheny from the South, in Allegheny County,) corrupted from *pach gita,*† signifying, *throw it away, abandon it.*

POPONOMING, (a pond, or small lake in Hamilton township, Monroe County), corrupted from *Papennámink,* signifying, *where we are gazing.*

POQUESSING, (emptying into the Delaware between Philadelphia and Bucks Counties), corrupted from *Poquesink,* signifying, *where there are mice,*—the place of mice.‡

PYMATUNING, (a branch of the Chenango in Mercer County), corrupted from *Pihmtomink,*§ signifying *where the man with the crooked mouth resides,*—the home of the man with the crooked mouth. (*Note.* I was acquainted with the person to whose deformity there is allusion in the name of the creek.)

QUAKAKE, (emptying into the Lehigh from the West, in Carbon County), corrupted from *Cuwenkeek,*‖ signifying *pine lands. Cuwen-hánne* signifies, *pine-land stream,* i. e., a stream flowing through pine-lands.

QUEMAHONING, (a branch of the Conemaugh or Kiskiminetas, heading in Somerset County), corrupted from *Cuwéi-mahóni,* signifying *pine-tree lick,* i. e., a lick in among pines.

QUENISCHASCHACKI.¶ This name was given by the Delawares

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* It is inferable from remarks recurring in diaries kept by the Brethren, that the name *Pohopoco* or *Buch-ka-buch-ka* (rock aside of rock, from *gan-scha-puchk,* a rock, in composition abbreviated into *puchk*) was applied to *the region of the Lehigh Water Gap, running back east of the river, and north of the mountain.* Hence it was applied to *the main stream of that region,* now called Big Creek.

† *Pa-ki-ton,* to abandon.—*Zr.*

‡ *Ach-po-quees,* a mouse.—*Zr.* This name occurs in the Record of Upland Court, in a minute of Oct. 8, 1678, recording the survey of a tract of 417 acres of land, situate at the mouth of Pont Quesink Creek, to James Sandelands and Lassie Cock. Also in a release executed by King *Tamanend,* i. e., "the affable," and three other kings, June 15, 1692, at Philadelphia, in which they release to Wm. Penn and his heirs, any further claims on their part to a tract of land situate between Neshaminah and *Poquessing* upon the River Delaware, *claimed by them from the beginning of the world until the aforesaid day.*

§ *Pim-e-u,* slanting. *Pi-moch-que-u,* twisted. *W'doon,* the mouth.—*Zr.*

‖ *Cu-we-u-chae,* pine wood.—*Zr.*

¶ *Quin,* long. *Que-nek,* length. *Schaschack-ki,* straight.—*Zr.* The Delawares

to the *long reach* in the West Branch of the Susquehanna in Lycoming County. Hence, they called the West Branch *Quenischáchachgek-hánne*, which word has been corrupted into Susquehanna.

QUILUTAMEND, signifying, *we came unawares upon them*, is the name given by the Delawares to a spot, a short distance above the mouth of the Lackawannock in Luzerne County, situate between a steep mountain and the Susquehanna, where, they told me, their people had surprised and captured a body of Five Nation Indians (*Mengwe*) in their early wars with that confederacy.

QUITOPAHILLA, (a branch of the Great Swatara in Lebanon County), corrupted from *Cuitpehelle*, or *Cuwitpehelle*, signifying, *a spring that flows from the ground among pines.*

RACCOON CREEK, (emptying into the Ohio from the South in Beaver County). In Delaware, *Nachenum-hanne*,* i. e., *raccoon stream.*

REDSTONE CREEK, (a branch of the Monongahela in Fayette County). In Delaware, *Machkachsen-hánne*, i. e., *redstone stream.*† *Machkachsinnink*, signifies, *where there are red stones.*

SALT LICK, (a branch of the Youghiogheny in Fayette County.) In Delaware *Sikhéwi-mahóni.*‡ *Sikei-hánne* signifies a *stream flowing from a salt lick.*

SANDY LICK, (emptying into the Allegheny from the West, in Venango County.) In Delaware, *Legauwi-mahóni.*

SANKINACK,§ corrupted from *Sank-hánne*, signifying, *flint stream*, i. e., a stream in or along which flint abounds.

SAUCON, (emptying into the Lehigh from the South-west, in

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had a town of this name on the *long reach* of the river, said to have stood on the site of Linden, 6 miles east from Jersey Shore. It was repeatedly visited by missionaries from Bethlehem, prior to 1754. Scull's Map notes it.

* *Na chenum*, a raccoon. *Na-che-num-mook*, raccoons.—*Zr.*

† *Machk-e-u*, red. *Mach-zum-men* to dye red—*machk-te-u*, morning-red—*mach-gen-ach-gook*, the copper snake. *Achsin*, a stone.—*Zr.*

‡ *Si-key*, Salt.—*Zr.*

§ Probably the Delaware name of *Tar Run*, a small stream that empties into the Lehigh from the West below Weissport, in Carbon County, as may be inferred from the following extract of a letter written from Bethlehem to Count Zinzendorf in June of 1747. "As to the improvements at Gnadenhütten—besides completing the mill-dam and race on the Mahoning, the brethren have thrown a foot-bridge 120 feet long across the *Sankinac, two miles below Gnadenhütten.* By this means we can communicate with the Mission even in times of freshets, when the Creek runs wild down the gorge and its passage by raft or canoe is extremely perilous."

Northampton County), corrupted from *Sakunk*,* signifying, *where a smaller stream empties into a larger*, hence, its *place of outlet.* (*Note.* The *outlet of the Big Beaver* into *the Ohio*, a point well known to all Indians,—to warriors of different and of the most distant tribes, as well as of those of the vicinity,—their rendezvous in the French wars,—their thoroughfare and place of transit—a point of observation, and the scene of frequent contest and bloodshed, was the best known of the many *Sakunks*† in the Indian country.)

SCHUYLKILL. The Delawares called the river *Ganshowe-hínne*,‡ i. e., *the roaring stream*,—the stream that is noisy in its course over rocks and stones.

SERECHEN, corrupted from *Seléhend*, or *Sinuéhund*, signifying, *where milking is done*,—the place of milking.

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* *Sa-ku-wit*, the mouth of a creek or river.—*Zr.*

† Conrad Weisser in his Journal to the Ohio mentions *Sakunk* under the name of *Beaver Creek*. "August 23, 1748," he writes, "I went to an Indian town *about eight miles below Logstown*, (chiefly Delawares, the rest Mohawks) to have some belts of wampum made." Barbara Lingaree and Mary Roy, who were taken prisoners on John Penn's Creek in Snyder County, in October of 1755, by French Indians, state, in a deposition made on their release from captivity, that they had first been carried to *Kittanning*, thence were removed to Fort Duquesne, thence to *Sakunk*, twenty miles below *at the mouth of the Big Beaver*,—and in the spring of 1757, to *Kaskaskie, up Beaver Creek twenty-five miles.*" Post, in his Journal to the Ohio records his experience at *Sakunk*, in these words: "Aug. 20, 1758, we set out from *Kaskaskie* for *Sakunk*. My company consisted of twenty-five horsemen and fifteen footmen, and arrived there in the afternoon. The people of this town were very dissatisfied at my coming, and received me in a rough manner. They surrounded me with drawn knives in their hands, so that I could hardly get along, running up against me with their bare breasts, as if they wanted some pretence to kill me. I could read a desire of my life in their countenances,—their faces were quite distorted with rage, and they went so far as to say that I should not live long."

Evans' Map locates *Shingas' Town* at the outlet of the Big Beaver.

‡ *Gan-sche-we-u*, it roars. *Gans-chi-hit-ta-quot*, it makes a terrible noise. *Gan-schi-hi-ta-xen*, a roaring noise.—*Zr.* In old deeds the Schuylkill was called *Manaunk*. Gerrit van Sweeringen, in his "Account of the settling of the Dutch and Swedes at the Delaware," assigns a reason for the name Schuylkill, by stating "that the Swedes' ship sailed up as high as Tinicum, hiding themselves in a creeke, which is called to this day the Schuyl-kill, from *schuylen* to hide, that is, in English the *Hiding Creek*."—*Record of Upland Court.*

Again it is said, that when the Dutch under Capt. Hendricks, sailed up the Delaware in 1616, not knowing whence the river came whose outlet they were passing, they named it Schuylkill, i. e., the hidden kill or stream.

SHACKAMAXON, corrupted from *Schachamesink*,* signifying, *where there are eels*, the place of eels. *Schachameek*, an eel.

SHAMOKIN† (Sunbury) written *Schahamóki*, or *Schahamókink* by the Delawares. In early times the place was called *Schachamóki, the place of eels*, and the creek *Schachamékhan*, i. e., *eel-stream*. It was next called *Schachhenamendi*, signifying, *the place where gun barrels are straightened*,‡ because it had become the residence of an ingenious Delaware, *Nutamees*§ by name, who undertook to repair the bent fire-arms of his countrymen.

SHOHOLA, (emptying into the Delaware from the South-west in Pike County) corrupted from *Schauwihilla*,‖ signifying, *weak, faint, depressed*.

SHOHOKIN, (emptying into the Delaware from the South-west in Wayne County,) corrupted from *Schohácan*,¶ signifying *glue*. *Schohacanink, where there is glue*, where glue is made.

SHUMMONK,** signifies, *where there is a horn*, the place of the horn.

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* *Scha cha-meek*, an eel, compounded of *Scha-chach-ge-u*, straight, and *na-mees* a fish,—*the straight fish*.—*Zr*. Others derive the word from *Sa-ki-ma*, a chief, a king, with the local suffix *ink*, giving it the meaning of *the place of chiefs or kings*, i. e., where sachems meet in council.

† See *Memorials of the Moravian Church*, *Vol.* 1, *p.* 66, for a further notice of Shamokin. and of the Moravian Mission at that town Pyrlaeus, the Iroquois scholar, in a collection of vocables taken from the mouth of the Oneida sachem Shikellimy, while on a visit to Bethlehem in April of 1745, gives *Ot-ze-nach-se*, as the name of the place, in the Maqua, or language of the Six Nations.—*MS. of Iroquois vocables* in possession of the editor.

‡ *Schach-ach-ge-ne-men*, to straighten. *Schach-ach-ga-gee-chen*, a straight road. *Scach ach-ga-me-u*, a straight row.

§ Probably, *old Nutimaes*, one of the signers of "the release for lands on Delaware," executed August 25, 1737, which lands were measured off by the one and a half day's walk in September following. This same Nutimaes, at the time king of Nescopeck, was courteously entertained at Bethlehem in March, 1754, then on his way with his two oldest sons, and negro servants, to the Jerseys. *Pontius Nutimaes* the older son, was born near the site of Philadelphia. Together with his brother *Isaac*, he removed to the Ohio, after the war, and deceased on the Mu-kingum in 1780. *Nutimaes*, according to Heckewelder, signifies a *spearer of fish*. *Quere*. Were not perhaps the smithy built at Shamokin by Joseph Powell and John Hagen of Bethlehem in July of 1747, and the blacksmiths Schmid, Wesa and Kieffer, who wrought in iron at that place until in October of 1755,—suggestive of the name *Schach-he-na-men-di?*

‖ *Schau-we-wi* and *Schau-wi-hil-le-u*, weak. *Shau-wus-su*, he is weak. *Shau-wi-na-zu-woa-gan*, weakness.– *Zr*.

¶ *Sco-ha-can* and *Me-suk-hoa-can*, glue.—*Zr*.

** *W'schum-mo*, a horn. *We-uch-schum-mu-is*, cattle.—*Zr*.

SINNEMAHONING, (emptying into the Susquehanna from the North, in Clinton County), corrupted from *Achsinni-mahoni*,* signifying, *stony lick.*

SKIPPACK, (a branch of the Perkiomen in Montgomery County), corrupted from *Schki-peek*,† signifying, *a pool of stagnant, offensive water.*

SLIPPERY ROCK, (emptying into the Big Beaver from the North-east, in Lawrence County.) In Delaware, *Weschachachápochka*,‡ i. e., a *slippery* rock.

STANDING STONE, (emptying into the Juniata from the North, in Huntingdon County) called by the Delawares *Achsinnink, where there is a large stone*,§—the place of the large stone. *Achsinnessink* signifies, *where there is a small stone*,—the place of the small stone. (*Note.* I know of four places within 500 miles called *Achsinnink*, where large stones or rocks stand isolated either on the margin or in the bed of streams.)‖

STONY CREEK, (a branch of the Quemahoning in Somerset County). In Delaware *Sinne-hánne*, or *Achsin-hánne*, i. e., *stony stream.*

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* *Ach-sün*, a stone, *Ach-sün-nall*, stones.—*Zr.*

† *Me-nüp-peek*, a pool or pond. *Tup-peek*, a spring or well.

‡ *W'scha-che-u*, slippery.—*Zr.*

§ *Chot-ach-sün*, a large rock.—*Zr.*

‖ The *Standing Stone*, a landmark for trader and Indian traveling through the wilds of Western Pennsylvania in the middle of the last century, is first mentioned in records by Weisser in his Journal to Logstown. "Aug. 18, 1748," he writes, "had a great rain in the afternoon, and came within two miles of the Standing Stone." John Harris, in a "report of distances on the road to Logstown," drawn up in 1754, allows "24 miles from Aughwick to the Standing Stone," and observes that "the stone is 14 feet high and 6 inches square." Scull's map locates the pillar on the right bank of the *Achsinnink*, near its outlet, where also stood the Indian village of Standing Stone. When the town of Huntingdon was laid out a few years prior to the Revolution, this historic column was still, though mutilated, at its place. Tradition says that it was a memorial stone, and that on its preservation depended the existence of the tribe who had set it up. Hence when a hostile people once came down the Tuscarora valley, and in the absence of the warriors of Standing Stone carried off their pillar, fierce battles ensued, and there was no peace until the sacred palladium had been restored, and again placed on the flats of the Achsinnink. Three Indian trails diverged from the Standing Stone, one leading to Aughwick, one to Frankstown, and the third to the great Chinklacamoose Path.

There is a Standing Stone in the Susquehanna, opposite the village of that name, in Bradford County.

TAMAQUA. (See Little Schuylkill.)

TIOGA, (one of the tributaries of the Susquehanna, draining Tioga County), corrupted from *Tiaóga*, an Iroquois word, signifying *a gate, a place of entrance.* (*Note.*) This name was given by the Six Nations to the wedge of land lying within the forks of the Tioga and North Branch of Susquehanna,—in passing which streams, the traveler *entered* their territory *as through a gate.* The country south of the forks, was Delaware country. David Zeisberger, who traveled that way to Onondaga in 1750, told me that at *Tiaoga*, or the *Gate*, Six Nation Indians were stationed for the purpose of ascertaining the character of all persons who crossed over into their country, and that whoever entered their territory by another way than through the *Gate*, or by way of the Mohawk, was suspected by them of evil purpose, and treated as a spy or enemy.)*

TOBYHANNA, (emptying into the Lehigh from the North-east in Monroe County, corrupted from *Topi-hánne*, signifying *alder-stream*, i. e. a stream whose banks are fringed with alders.

TOHICKON, (emptying into the Delaware from the West, in Bucks County), corrupted from *Tohickhan*, or *Tohickhánne*, signifying *the drift-wood stream*, i. e., the stream we cross on drift-wood.†

TOWANDA, (emptying into the Susquehanna from the South-west in Bradford County), corrupted from *Tawundeunk*, signifying

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* Bishop Spangenberg, accompanied by David Zeisberger and John Shebosh, passed through the Gates of Tioga on the 12th of June, 1745, on the way to Onondaga. They were the first Moravians to enter the country of the Six Nations at this point of ingress. Spangenberg states, that they were there distant from Shamokin, about 180 miles by water, and were come to a Mohican town.

† This stream, heading not far below the outliers of the South Mountain or "Lechay Hills," (up to which point the Indian claims had been extinguished) was repeatedly declared by Teedyuscung, the Delaware King, to be the southern limit of the white man's country, and he furthermore asserted that all lands lying between the Tohickon and Wyoming had been fraudulently taken from him and his people, and were in the occupancy of intruders.

"I desire to see T. Fairman, for that I hear an Indian township called *Tohickon*, rich land, and much cleared by the Indians, he has not surveyed to mine and children's tracts, as I expected. Indians upon the back of my manor of Highlands, and I am sorry my Surveyor-general did not inform me thereof. If it be not in thy warrants, put it in, except lands already or formerly taken up, or an Indian township. The Indians have been with me about it." *Wm. Penn to James Logan, Pennsbury, 6th day, 7th month*, 1700. Penn and Logan correspondence.

where we bury the dead. (*Note.*) Here the Nanticokes buried the bones of their dead.

TOWSISSIMOCK,* corrupted from *Dawâ-simook*, signifying, *the feeding place of cattle*, i. e., pasture grounds.

TOMBICON,† corrupted from *Tombic-hanne*, signifying, *crab-apple stream.*

TUCQUAN, corrupted from *P'duc-hanne*,‡ signifying, a *winding stream;* corrupted from *p'ducquan*, round, and *hanne* a stream. *P'ducachtin* signifies a *round hill* or *knoll.*

TULPEHOCKEN, (a branch of the Schuylkill in Berks County), corrupted from *Tulpewi-hacki*,§ signifying, *the land of turtles.*

TUNKHANNA, (a branch of the Tobyhanna in Monroe County),

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* The name occurs in the deed of July, 1682, cited under *Makerisk-kitton.*

† *Tom-bi-ca-nall*, crabs, or wild apples.—*Zr.* Tombican Creek occurs [illegible] the head of Berks and Schuylkill in Heckewelder's arrangement. *Quaere.* [illegible]*ding Run*, a branch of the Schuylkill at Pottsville?

‡ *P'tuck-hi-can*, a ball. *P'tuck-han-ne*, a bend in a stream. *P'tuck-quan-schu*, a round bowl.—*Zr.*

§ *Tul-pe*, a water or sea-turtle. *Tach-quoch*, a land-turtle. *Hac-ki*, the earth, the land.—*Zr.* During Mr. Heckewelder's stay among the Delawares of the Muskingum in the summer of 1762, he received the name of *Pi-se-la-tul-pe. Quaere*, compounded of *Pi-se lüs-so*, wrinkled, and *tul-pe*, a turtle?

In March of 1705 the Conoys requested permission of Geo. Evans to remove from their towns on the Susquehanna to *Tulpehocken.* In July of 1707 the Governor visited the Indian town of Tulpehocken, which tradition locates near the site of Womelsdorf, in Berks County.

The lands watered by Tulpehocken Creek and its tributaries, were settled by Germans from Scoharie (without the knowledge of the Proprietaries' agents, and before the Indian claim had been bought) in 1723. Among these Palatines were the Weisser's and George Loesch, the ancestor of the Moravian family of Loesch or Lash. This unwarrantable occupation much dissatisfied the Indians, and was made a matter of complaint by the Delaware chiefs Sassoonan and Opekasset, at a conference with Gov. Gordon, held at Philadelphia in June of 1728. The Indian claim was bought by Thomas Penn soon after his arrival in the country, in 1733. Tulpehocken was one of the rural districts of the Province in which the Brethren labored in the Gospel, with marked success. Zinzendorf preached there frequently, and in the spring of 1742, Gottlieb Büttner of Bethlehem, was on his recommendation accepted by the settlers as their minister. They hereupon built him a church. Philip Meurer succeeded Büttner in the autumn of the year, and the Brethren were inclined to believe that they had now effected a permanent footing; but as a Lutheran church was organized in the neighborhood (this was in 1743) they lost influence, were regarded with distrust, and then with displeasure, and finally (in January of 1747) deprived of the building in which they worshipped. Meurer was accordingly recalled to Bethlehem.

corrupted from *Tank-hanne,** i. e., *the small stream.* (*Note.* The smallest of two or more confluents or sources of a river is always called *tank-hanne* by the Delawares.) *Tunkhannock* is a corruption of the same.

TUPPEEKHÁNNA, (one of the sources of the Little Lehigh at Trexlertown, in Upper Macungy, Lehigh County). The word signifies *the stream that flows from a large spring.*

TURTLE CREEK, (emptying into the Monongahela from the East, in Allegheny County). The Delawares called it *tulpewi-sipu,* i. e., *turtle river.*

TWO LICKS, (a branch of the Conemaugh in Indiana County). In Delaware *Nischa-hóni,* i. e., *two licks.*

VENANGO. The Delawares called French Creek *Attike.* (*Note.* The name was sometimes written *Onenge.*)

WAPPASUNING, (a branch of the Susquehanna in Bradford County), corrupted from *Wapachsinnink,*† signifying, *where there are white stones,* alluding to a deposit of silver ore—the Delaware for silver being *Woap-áchsin,* i. e., *the white stone.*

WAPWALLOPEN, or Whopehawly,‡ (emptying into the Susquehanna from the East in Luzerne County), corrupted from *Woap-hallách-pink,* signifying, *where the white hemp grows,* i. e., the kind, which when dressed, is whitest.

WAULLENPAUPACK, or Paupack, (a branch of the Lackawaxen, dividing Wayne and Pike Counties,) corrupted from *Walinkpa-peek,*§ signifying, *deep and dead water.*

WECHQUETANK, for *Wekquitank,* the Delaware name of a species of willow, growing in the neighborhood of the Indian town of that name, once on Head's Creek, (*Hoeth's* Creek) in Monroe County.‖

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* *Tang-han-ne-u,* a little stream, or run.—*Zr.*

† *Woap,* white. *Woap-ach-poan,* white-bread. *Woap-i-min schi,* the white tree, i. e., the chestnut tree, because white when covered with blossoms.—*Zr.*

‡ This name is invariably written *Wambhallobank* by Moravian Missionaries. Gottlieb and Mary, the first converts from the Delawares, who were united with the Church by baptism, administered at Bethlehem, in April of 1745, resided on the Wapwallopen.

§ *Woa lac,* a hole. *Me-nü-peek,* a pool.—*Zr.*

‖ The seat of a Moravian Mission, between April of 1760, and October of 1763, part of the Christian Indians at Bethlehem, last from Gnadenhütten, having been transferred thither, at the first named date.

WELAGAMIKA,* signifying, *rich soil*, was the name of a Delaware town on the "Nazareth tract," when the Moravians came there in 1740. The Indians applied the name to the entire tract.

WHEELING CREEK, (heading in Washington County), corrupted from *Wihling*, or *wih-link*, signifying, *where the head is*, or *the place of the head.*† (*Note.* The Indians state that along this creek they had decapitated a prisoner, and then impaled his head).

WHITE DEER, (emptying into the Susquehanna from the West, in Union County). In Delaware, *Woap'tuchánne*, i. e., *white-deer stream.*‡

WICONISCO, (emptying into the Susquehanna from the East in Dauphin County), corrupted from *Wikenknískeu*, signifying, a *wet and muddy camp.*§ (*Note.* Probably some Indians encamped along the creek, where the bank was wet and muddy.)

WINGOHOCKING, (the South branch of Frankford Creek), corrupted from *Wingehacking*,‖ signifying, *a favorite spot for planting.*

WISSAHICKON, corrupted from *Wisameekhan*,¶ signifying, *catfish stream.*

WISSINOMING, (the Tacony, or North branch of Frankford Creek), corrupted from *Wischánemunk*,** *where we were frightened.*

WOLF CREEK, (a branch of the Slippery Rock in Mercer County), called by the Delawares *Tummeink*, signifying,†† *where there is a wolf*, i. e., *the place of wolves.*

WYALUSING, (emptying into the Susquehanna from the Northeast in Bradford County), corrupted from *M'chwihilusing*,‡‡ signifying, *the place of the hoary veteran.*

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* *Weh-lick*, the best. *Hacki*, land. *Ha-cka-mi-ga*, a small tract of land. *Ha-gi-ha-can*, a plantation. *Linn-ha-cka-mi-ga*, common land, *Kit-ha-cka-mi-ga*, upland, *Si-ap-ha-cka-mi-ge-u*, wet land.

This village was reluctantly abandoned by *Captain John* in the autumn of 1742.

† *Wihl*, the head. *Wi-tünk*, on the head.—*Zr.*

‡ *Woap-su* and *Woa-peek*, white. *Ach-tu*, a deer. *Ach-tu-hu*, where deer are plenty.—*Zr.*

§ *Wik* and *wi-quoam*, a house. *Wi-quoam-tit*, a small house. *Nisk-as-sis-ku*, muddy. *Nisk-su*, nasty. *Gun-das-sis-ku*, mire.—*Zr.*

‖ *Win-gan*, sweet. *Ha-gi-ha-can*, a plantation.—*Zr.*

¶ *Wi-su*, fat, fleshy. *Na-mees*, a fish.—*Zr.*

** *Wi-schas-sin*, to be afraid.—*Zr.*

†† *Tim-me-u* and *Me-tum-me-u*, a wolf.—*Zr.*

‡‡ *Mi-hi-lu-sis*, an old man. *Mi-hi-lu-sac* and *Mi-hil-lu-sis-sac*, old men.—*Zr.*

The first Moravians to cross the Wyalusing in "the land abounding in the

WYOMING,* corrupted from *M'cheuomi*, or *M'cheuwami*, signifying *extensive flats*. The North Branch of Susquehanna was in consequence called *M'cheuwcami-sipu*, i. e., *the river of the extensive flats*. The Iroquois called it *Gahonta*, a word of like signification.

WYSOX, or Wysaukin, (emptying into the Susquehanna from the North-east in Bradford County), corrupted from *Wisachgimi*,† signifying, *the place of grapes*.

YELLOW BREECHES, (a branch of the Susquehanna dividing

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sugar tree" (*ach-sūn-na-minschi*), were Bishop Cammerhoff and David Zeisberger, on the way to Onondaga in the summer of 1750. In July of 1759, a Monsey of Wyalusing, one *Papoonhank*, while visiting acquaintances at Nain, near Bethlehem, was deeply impressed by the preaching of the Gospel, so that on his return to his people, (with whom he stood in high repute as a teacher of morality), his representations of what he had lately heard, prepared their minds for the reception of Christianity. Thus it came to pass that David Zeisberger missionated at Wyalusing in 1763, and that Papoonhank was admitted into the Christian Church, by baptism, on the 26th of June of that year. The Monsey village of Wyalusing, or Papoonhank's town, is thus described by John Hays in his Journal to Tioga: "*May* 19, 1760. Arrived at a town called *Quihiloosing*. The captain's name is *Wampomham*, a very religious civilized man, in his own way, who showed us a great deal of kindness. The town is on the Susquehanna, east side, about twenty houses full of people, very good land and good Indian buildings, all new." Post, who accompanied Hays, writes in his report, "which is endorsed," Frederic Post's relation of what passed between him and the Quaker or religious Indians at *Monmuchlooson* on the Susquehanna," as follows: "Dear Sir,—It gives me great pleasure to inform your honor of our arrival at *Machhachlosung*, an Indian town *newly laid out*, where there dwells a company of Monseys, a religious people in their way. It is about eight years since they were gathered together by *Papoonhang*, who is their leader and teacher."

In Dec. of 1763, Papoonhank (who in baptism had received the name of *John*) came to Bethlehem with twenty-one of his Monsey adherents, desirous of sharing the protection which Government was in that perilous time extending to all friendly Indians. In this way the chieftain and his company came to be incorporated with the Moravian Indians, whom they cheerfully followed into exile to Philadelphia. On the return of peace, it was John Papoonhank, who offered to intercede in person with the Six Nations, in behalf of his Christian brethren for permission to plant on the site of the Monsey town on the Wihilusing. This was granted, and so it came to pass that in the spring of 1765, *Friedenshütten* (huts of peace) was built by the Moravian Indians under Schmick and Zeisberger. Wyalusing was deserted by the Moravian Indians in June of 1772.

* For a further notice of Wyoming, see *Memorials of the Moravian Church*, *Vol.* 1, *p.* 69.

† *Wi-sach-gan*, bitter, pungent. *Wi-sach-gim*, grapes. *Wi-sach-gi-min-schi*, the grape-vine. *Wi-sach-gank*, rum.—*Zr.*

Cumberland and York Counties). The Delawares called it *Callapátschink*, signifying, *where it returns*, in allusion to a point in the creek's course where it bends back.

YOUGHIOGHENY, (a branch of the Monongahela in Fayette County), corrupted from *Juh-wiah-hanne*, signifying, *a stream flowing in a contrary direction*, or in a circuitous course.

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2. DELAWARE NAMES

OF RIVERS, STREAMS AND LOCALITIES IN NEW JERSEY.

ACHQUAKENUNA, corrupted from *Tachquahacanéna*, signifying, *where pounding-blocks or mortars, are made*,—where the gum tree (*Tachquachcaniminschi*) grows, of whose wood hominy-blocks are made.

AMBOY, corrupted from *Embóli*, signifying, *round, hollow*. *Emboolhatton*, signifies, "*hollow it out*." When speaking of this place, the Indians would say *Embolink*, i. e., *where* there is a hollow, or *at* the hollow place. (*Note.* An old Indian, born on the site of Amboy, about 1680, with whom I was acquainted for upwards of twenty years, informed me, that as the spot resembled a *bowl*, it was called *Emboli*.

CHYGOES, (the island in the Delaware opposite Burlington), called by the Indians *T'schichopacki*, signifying, *the oldest planted ground*. *Note.* The Delawares state that their first settlement so far east, was on this island.

HACKENSACK, corrupted from *Hackinksaquik*, signifying, *a stream that unites with another on low ground*, or *imperceptibly*.

HOBOKEN, corrupted from *Hopócan*,* *a tobacco-pipe*.

MACKIAPIER, corrupted from *Machkkiábi*, signifying, *reddish water*.†

MUSCONETCONG, corrupted from *Maskhanneunk*, a *rapid stream*.

PASSAIC, corrupted from *Pasáic*, or *Passajeck*, signifying, a *valley*.

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* *Ho-poa-can*, a pipe.—*Zr.*

† *Mach-ke-u*, red. *Mbi*, water.—*Zr.*

PISCATAWAY, corrupted from *Pisgattawi*, signifying, *it is growing dark.**

POGUNNOCK, corrupted from *Peek-hanne*, signifying, *the dark stream.*†

POMPTON, corrupted from *Pihmtoon*, signifying, *crooked-mouthed.*‡

ROMOPACK, corrupted, probably, from *Wulumipeek*,§ *a round pond, or lake.*

SUSPECAUGH, corrupted from *Sispeckh*,|| signifying, *muddy standing water.*

TAPPAN, corrupted from *Tuppeek-hanne*, signifying, *a stream issuing from a large spring.*

TOTAWA FALLS. Totawa corrupted from *Totauwei*, signifying, *to dive and reappear.*

WALPACK, corrupted from *Wahlpeek*,¶ signifying a *turn-hole.*

WANTAGE, corrupted from *Wundachqui*,** signifying, *that way.*

WHIPPANY, corrupted from *Wip-hanne*, signifying, *arrow-stream*, i. e., a stream along which the *arrow-wood* grows.

WISCONK, corrupted from *Wis-quonk*, signifying, *where there is an elbow. Wisquoan* signifies a *twist*, anything *twisted*, as a *twist* of yarn, or a *twist* of tobacco.

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* *Pis-ge-ke*, night. *Pis-ge-u*, it is night. *Pischk*, the night-hawk.—*Zr.*

† *Pe-ge-nünk*, in darkness.—*Zr.*

‡ See *Pymatuning* in this Register.

§ *Woa-lac*, a hole, *Wu-lum-eu*, round. *Tup-peek*, a pool.—*Zr.*

|| *Nisk-as-sis-ku*, muddy. *Tuppeek*, a pool.—*Zr.*

¶ Compounded of *Woa-lac*, a hole, and *tuppeek*, a pool. The name *turn-hole*, a provincialism now obsolete, was used to designate a sudden bend of a stream around the base of a rock, by which means the water when deep was turnnd upon itself into an eddy. Sixty years ago the *Turn Hole* in the Lehigh, above Mauch Chunk, was one of the objects of interest, which attracted the attention of travelers in that then wild region of country.—Howel's Map of 1792, indicates the spot.

** *Wu-li*, yonder. *Wum*, he came thence. *Wun-dach-al*, come here.—*Zr.*

3. DELAWARE NAMES

OF RIVERS, STREAMS AND PLACES IN MARYLAND.

ACQUIA, corrupted from *Equiwi*,* signifying, *between.*

AQUAKIK, corrupted from *Achowékik*, signifying, *a thicket.*

AQUÁSQUIT, corrupted from *Achowasquit*, signifying, *grassy, overgrown with grass.*

CHESAPEAKE, corrupted from *Tschischwapeki*, or *K'tschischwapeeki*,, compounded of *Kitschi*, signifying, *highly salted*, and *peek*, a body of *standing water, a pond, a bay.*

CHICKNICOMIKA, corrupted from *Tschikenumiki*,† signifying, *the place of turkeys.*

CORAPECHEN, corrupted from *Colapéchen*, signifying, a *fine running stream.*

MAGOTTY, corrupted from *Megukty*, signifying a *small plain destitute of timber*, a *meadow*, or *prairie.*

MANOKIN, corrupted from *Menáchkink*,‡ signifying an *enclosed spot*, whether a fort, or a town.

MESONGO, corrupted from *Meschánge*,§ signifying, *where we kill deer.*

NANTICOKE, corrupted from *Néchticok.* (*Note.* Along this stream the Nanticokes, who are descendants of the Delawares, had their settlements.)

OCCOQUAN, corrupted from *Okhucquoan*,‖ *a hook, a pot hook.*

OPICON, corrupted from *Opeekhan*, signifying, *a stream of whitish color.*

PAMUNKY, corrupted from *Pihmunga*,¶ signifying, *where we sweat*, viz: in the sweat-house.

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* *Equi-wi*, under.—*Zr.*

† *Tschi-ke-num*, a turkey.—*Zr.*

‡ *Me-nach-günk*, within the fence.—*Zr.*

§ *Me-scha-can*, to wound.—*Zr.*

‖ *Hoc-quoan*, a pot-hook.—*Zr.*

¶ *Pihm*, to sweat. *Pomo-a-can*, a sweat-house. *Pimook*, go to sweat. *Pim-hottin*, they are sweating.

"The Indians are remarkably addicted to the use of sweating-baths, made of earth and lined with clay. A small door serves as an entrance. The patient

creeps in, seats himself and places heated stones around the sides. Whenever he has sweated a certain time, he immerses himself suddenly in cold water; from which he derives great security against all sorts of sickness."—*Beschryving van America on t' Zuidland, door Arnoldus Montanus, Amsterdam* 1671.

"Their physic is scarcely anything beyond a hot-house or a powaw. Their hot-house is a little cave, where, after they have terribly heated it, a crew of them go and sit and sweat and smoke for an hour together, and then immediately run into some cold adjacent brook, without the least mischief to them."—*Increase Mather.*

"The sweating-houses of the Indians of Carolina and Florida, are usually placed on the banks of rivers, and are some of stone and some of clay. In form and size they are like a large oven, into which they roll stones heated very hot. The patient creeps into the chamber thus prepared, and is closely shut up. After about an hour's confinement in this warm situation, he comes forth all reeking in torrents of sweat and plunges into the river. Among the benefits which they receive by this sweating, they say it cures fevers, dissipates pains in the limbs contracted by colds, also rheumatic diseases, and creates fresh spirits and agility, enabling them the better to hunt."—*Catesby's Natural History of Carolina, Florida and the Bahama Islands.*

"In those complaints which proceed from rheumatic affections, bleeding and *sweating* are always the first remedies applied. The *sweat-oven* is the first thing an Indian has recourse to, when he feels the least indisposed; it is the place to which the weary traveler, hunter or warrior looks for relief from the fatigues he has endured, the cold he has caught, or for the restoration of his lost appetite.

"The oven is made of different sizes so as to accommodate from two to six persons at a time, or according to the number of men in the village, so that they may be all successively served. It is generally built on a bank or slope, one half of it within and the other above ground. It is well covered on the top with split planks and earth, and has a door in front, where the ground is level, to go or rather creep in. Here, on the outside, stones, generally of about the size of a large turnip, are heated by one or more men appointed each day for that purpose. While the oven is heating, decoctions from roots or plants are prepared either by the person himself who intends to sweat, or by one of the men of the village, who boils a large kettleful for general use, so that when the public crier going his rounds, calls out "*Pimook!*" "*go to sweat!*" every one brings his small kettle which is filled for him with the potion, which at the same time serves him as a medicine, promotes a profuse perspiration, and quenches his thirst. As soon as a sufficient number have come to the oven, hot stones are rolled into the middle of it, and the sweaters go in, seating themselves or rather squatting around the stones, and there they remain until the sweat ceases to flow; then they come out, throwing a blanket or two about them that they may not catch cold. In the meantime, freshly heated stones are thrown in for those who follow them. While they are in the oven, water is now and then poured on the hot stones to produce steam, which they say increases the heat, and gives suppleness to their limbs and joints. In rheumatic complaints, the steam is produced by a decoction of boiled roots and the patient during the operation is well wrapped up in blankets to keep the cold from him, and promote perspiration at the same time.

Sweat-ovens are generally at some distance from the village, and where wood

PATAPSCO, corrupted from *Petapsqui*,* signifying, *back-water*, or *tide-water covered with froth.*

PICCOWAXEN, corrupted from *Pixáwaxen*,† or *Pikiuwaxen*, signifying, *torn-shoes.*

POKOMOKA, corrupted from *Pocqueumoke*, the place of shell-fish.‡

POTOMAC, corrupted from *Pethamook*, signifying, *they are coming by water.*

QUENTICO, corrupted from *Gentican*,§ signifying, *dancing*, the place of dancing.

QUEPONCO, corrupted from *Cuwenpónga*,‖ signifying, *ashes of pine-wood.* (*Note.* Probably some Indians encamping on the bank of this stream, were necessitated to bake their bread in such ashes.)

SASSAFRAS RIVER. In Delaware, *Winak-hánne*,¶ i. e., sassafras stream.

SENEGAR CREEK, corrupted from *Sinnike*, signifying, *stony*, *Sinni-hanne*, a *stony stream.*

SENEGAR FALLS. In Delaware, *Sinnipehelle*, i. e., *water running over stones.*

SHENANDOAH, corrupted from *Schindhandowi*, or *Schindhandowik*,** signifying, *the spruce stream*, i. e., a stream flowing past spruce-pines.

TUCKAHOE, corrupted from *Tucháchowe*, signifying, *deer are shy. Tuchá-uchoak, the place where deer are shy.*

WILIPQUIN,†† right Delaware, signifying, *the place of interring*

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and water are at hand. The best order is preserved at these places. The women have a separate oven in a different direction from that of the men, and subjected to the same rules. The men generally sweat themselves once and sometimes twice a week; the women have no fixed day for this exercise, nor do they take it as often as do the men."—*Heckewelder's Indian Nations*, p. 219.

* *Pe-ta quie-chen*, the water is rising.—*Zr.*

† *Pix-u*, ragged. *Mack-sen*, a shoe or sock.—*Zr.*

‡ *Poc-que-u*, a clam, a mussel.—*Zr.*

§ Hence, *cantico*, an Indian dance. See note under *Huscanawpen*, in this register.

‖ *Pongus*, the sand-fly,—ashes.—*Zr.*

¶ *Wi-nakch*, the sassafras tree.—*Zr.*

** *Schind*, the spruce tree. *Schin di-ke-u*, where spruce is plenty.—*Zr.*

†† *Wihl*, the head.—*Zr.*

skulls. (*Note.* The Nanticokes had a custom of carrying the *skulls* and even the bones of their deceased to certain places, where they buried them in caverns or holes.)

WICOMICO, corrupted from *Wikcomika,** signifying, *where houses are building.*

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4. INDIAN NAMES

OF RIVERS, STREAMS, LOCALITIES AND PERSONS,

COPIED FROM AN EARLY HISTORY OF VIRGINIA,† ALL WHICH NAMES, BEING DELAWARE, ARE EVIDENCE THAT THE LENNAPE WERE IN POSSESSION OF THAT COUNTRY WHEN FIRST OCCUPIED BY THE ENGLISH.

ACCOMACK, corrupted from *Achgameek,* signifying, *a broad bay.*

ARRAHATUK, corrupted from *Allahatteck,* signifying, *empty, there is no more of it;* spoken probably of a bottle, keg or vessel, *emptied* of its liquor.

CHAPACOUR, corrupted from *Tschápppichk,* a medicine prepared from *roots,—tschápppick,* signifying, *a root.*

CHICKAHOMINY, corrupted from *Tschikenemahoni,* signifying, *a turkey-lick, a lick* frequented by *turkeys.* (*Note.* I know several places that bear this name)

CHICONNESSE, corrupted from *Chiconásink,* signifying, *where it was forcibly taken from us."*

CHISSENESSICK, corrupted from *T'schuissenetschik,* signifying, *the place of blue birds.*‡

GANGASCOE, corrupted from *Shingáscui,* signifying, *level and boggy.*§

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* *Wik* and *wi-quoam,* a house. *Wik-i-o,* my house. *Wi-kich-tid,* their house. *Wi-ke-u,* he is building a house.— *Zr.*

† *The History of Virginia, in four parts, by a native and inhabitant of the place. London,* 1705.

‡ *Tschi-ma-lus,* and *Tschi-hoa-pe-ke-lis,* the blue bird.—*Zr.*

§ *Shin-ge-u,* level. *Shin-gas-gunk,* a bog-meadow.—*Zr.* Shingas was the name of a brother of King Beaver, one of the ablest war-chiefs of the western Delawares, between 1755 and 1763.

GINGOTEQUE, corrupted from *Shinghattéke*, signifying, *he rejects it, he despises it.**

HUSCANAWPEN, corrupted from *Hus-ca-na-pe-i*, or rather, *hus-ca n'lenapewi*, signifying, *Indeed I am a Lennape!*† an *Indian of the original stock!*—an exclamation or refrain I often heard the Delawares use at their *Canticoes* or festive dances.‡

KIEQUOTANK, corrupted from *Kiwiquótank*, signifying, *a visitor.*§

KIQUOLAN, corrupted from *Kiquatank*, signifying both, *one who heals*, and *the place where the sick are healed.*‖

MACOCK, corrupted from *Mitzhack*, the name given by the Delawares to the edible kinds of hard-shelled fruits or pepones, such as the *pumpkin*, the *cashaw*, &c., compounded of *mitz*, (from *mitzin*, to *eat*) and *hack*, *rind* or *shell*. *Hackhack* is their word for *gourd*. Each variety of pepo has its specific name. *Geskondháckan* is the generic name. (*Note*. The boxes made from the inner bark of the elm or birch, in which the Indians pack maple-sugar for transportation, are also called *macocks*.)¶

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* *Schin-gat-tam*, to dislike. *Shin-ga-lend*, one who is disliked.—*Zr.*

† *Le-na-pe*, an Indian. *Lenapewak*, Indians. *Lin-ni le-na-pe*, Indians of the same nation.—*Zr.*

‡ "Their *Canticoes*, as they call them, are performed by round dances, sometimes words, then songs, then shouts,—two being in ye middle that begin and direct ye chorus. This they perform with great fervency and appearances of joy." *Wm. Penn to Henry Savell, Phil'a.*, 30*th day*, 5*th month*, 1683.

"It is a pleasing spectacle to see the Indian dances, when intended merely for social diversion and innocent amusement. I acknowledge I would prefer being present at them for a full hour, than a few minutes only at such dances as I have witnessed in our country taverns among the white people. Their songs are by no means unharmonious. They sing in chorus, first the men and then the women. At times the women join in the general song, or repeat the strain which the men have just finished. It seems like two companies singing in questions and answers, and is upon the whole very agreeable and enlivening. After thus singing for about a quarter of an hour, they conclude with a loud yell, which I confess is not in concord with the rest of the music. One person always begins the singing; others fall in successively, and then comes the chorus, the drum beating all the while to mark the time. The voices of the women are clear and full, and their intonations generally correct."—*Heckewelder's Indian Nations.*

§ *Ki-wi-ke*, to visit. *Ki-wi-ke-u*, he visits. *Ki-wi-ka-mell*, I visit you. *Ki-wi-ka-mi*, visit me.—*Zr.*

‖ *Ki-ke-woa-gan*, a cure.—*Zr.*

¶ *Mit-zin*, to eat. *Mitz-u*, he eats. *Mit-zit te*, if he eat. *Mi-ziech-tit*, their victuals. *Ge-scund-hac*, pumpkins.—*Zr.*

MATCHACOMOCA, corrupted from *Matachgenimoah*, signifying, *they are counselling about war,—they are holding a council of war,*—hence also a *council of war.*

MATCHOPUNGO, corrupted from *Matschipungo*, signifying *bad powder*, or *bad ashes* (i. e., ashes unfit for the baking of bread).*

MATOMKIN, corrupted from *Mattemikin*, signifying, *to enter a house.*†

MATTAPONY, corrupted from *Mattachpóna*,‡ signifying, *no bread at all—no bread to be had!*

MENHEERING, corrupted from *Menhattink*, signifying, *on the island.*§

MOCCASIN, corrupted from *Macksen*, Delaware for *shoe* or *sock.*‖

MONACAN, corrupted from *Monhácan*, a *spade*, or any implement used for digging the soil.

NANSAMOND, corrupted from *Neunschimend*, signifying, *whence we fled.*

NEMATTANO, corrupted from *Nimmattima*, signifying, *our brother. Ni-mat*, a brother.

OAKSUSKIE, corrupted from *Woak-as-sisku*, signifying, *a winding marsh or bog.*¶

OANANCOCK, corrupted from *Auwannáku*, signifying, *foggy.***

OCCOHANNOCK, corrupted from *Woak-hanne, a winding stream.*

OPPEEHANEANOUGH, corrupted from *Opeek-hánne, a froth-white stream*, or from *Huppeechk-hanne, the rain-worm stream, huppeechk*, signifying, *a rain worm.*

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* *Mach-tis-s-isu*, and *mach-tit-su*, bad. *Pongus*, ashes.—*Zr.* The bread used by the Indians is of two kinds; one made of green corn while in the milk, and another of the same grain when fully ripe and dry. This last is pounded as fine as possible, then sifted and kneaded into dough, and afterwards made up into cakes of six inches diameter, and an inch in thickness rounded off on the edge. In baking these cakes, they are extremely particular. *The ashes must be clean and hot, and if possible come from good dry oak bark, which they say gives a good and durable heat.* The Indians laugh at the white hunters for baking their bread in dirty ashes."—*Heckewelder's Indian Nations.*

† *Mat-te-mi-geen*, to enter in.—*Zr.*

‡ *Met-ta*, no. *Ach-poan*, bread.—*Zr.*

§ *Me-na-tey*, an island, *ink*, the local suffix.—*Zr.*

‖ *Wusk-ha-zen*, new shoes; compounded of *wus-ken*, new, and *mack-sen*, shoes.—*Zr.*

¶ *Woak-tschin-i*, to bend. *Woak-tsche-u*, crooked. *Woak-tschach-ne*, compounded of *Woaktscheu* and *hanne*, a bend in a river. *Nisk-as-sis-ku*, muddy.—*Zr.*

** *A-wonn*, fog.

PAMUNKY, corrupted from *Pihmunga*, signifying, *where we sweat.*

POCCOSEN, corrupted probably from *P'duckassin*,* signifying, *a place where balls, bullets or lead are to be had.*

POCOHONTAS, corrupted from *Pockohantes*, signifying, *a streamlet or run between two hills*, compounded of *pochko*, a rock, or rocky hill, and *hanne*, a stream, the latter word made a diminutive by the suffix *tes.*†

POCOMOKE, corrupted from *Pockhammókik*, signifying, *broken* or *diversified by knolls and hills.*

POWHATÁN, corrupted from *Pawat-hánne*, i. e., *the stream of wealth* or *fruitfulness*,‡ the name of *James River* as well as of the historic sachem of the allied Powhatans.

PUNGOTEQUE. (*Note.* The Delaware word *pung*, signifies, *powder*, and also, *ashes*, *dust* and *fine sand.* The word as above *incorrectly* written may denote a locality where either of those substances abound. Written *Punghatteke*, it denotes *the place of powder.*

RAPPAHANNOCK, corrupted from *Lappi-hánne*,§ signifying, *the stream with an ebb and flow. Lappahannink*, signifies, *where* the tide-water flows and ebbs.

TANGOMOCKONOMINGO, corrupted from *Tangamochkomenúnga*, signifying, "the *bark* for the *medicine*," which was brought from Little Beaver Creek, (*Tangamochke*).

TOMAHAWK, corrupted from *Tamahican*, an *axe* or *hatchet.*

UTTAMACCOMACK, corrupted from *Uchtamáganat*, signifying, *a path-maker, a leader.* (*Note.* The name of a well known war-chief.)

WASEBUR, corrupted from *Waschábuck*, signifying, *a physic.*

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* *Al-uns* and *P'tuck-a-luns*, a bullet. *Al-uns-hi-can*, a bullet mould.—*Zr.*

† *Poch-ka-wach-ne*, a stream between two hills.—*Zr.*

Pocohontas, daughter of Powhatan, well-known for her friendship to the early colonists of Virginia, was born about 1595. Soon after her baptism, in which she received the name of *Rebecca*, she married John Rolfe, of Jamestown, in April of 1613. In 1616 she went to England, where she was an object of great interest to all classes, and was presented at Court by Lady De la Ware. When on the point of embarking on her return to America, she died at Gravesend, in March of 1617. She left one son. John Randolph of Roanoke, was descended from Pocahontas on his father's side,—other descendants are still found in Virginia.

‡ *Pa-wall-si*, to be rich.—*Zr.*

§ *Lap-pi*, again. *Lap-piech-si*, to tell it over again.—*Zr.*

WERAUWANO, corrupted probably from *Wajaúwi*, Minsi Delaware for *chief*.

WIGHSACAN, corrupted from *Wisachgim, sour grapes*, or from *Wisachgank, rum*, or *whiskey, wisachk* signifying, *pungent* to the taste.

WIGWAM, corrupted from *wiquoam, a house.*

WINANK, corrupted from *winaak*, the *sassafras tree.*

WISOCCON, corrupted from *wisachcan*, signifying, anything *bitter* or *pungent* to the taste.

WYANOKE, corrupted from *Wigunáka*, signifying, *the point of an island—the land's end.*

TRANSACTIONS

OF THE

MORAVIAN HISTORICAL SOCIETY.

PART VII.

The Members are requested to preserve this number in order that with the succeeding ones, it may be bound in the Volume designed to be completed in 1876.